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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. E. BEST, "Scripture, Tradition and the Canon of the New Testament," *Bull John Ryl Univ Lib Man* 61 (2, '79) 258-289.

Scripture recognizes prescriptural material and accords it normative value, and post-scriptural material has normative value for some Christians and churches. Scripture contains divergent outlooks and even contradictions. No one has come up with a satisfactory solution as to how we determine which books should be in the canon. Nevertheless, the NT writings have sustained the life of the church through many centuries, and so their continued use is not a private or subjective judgment. The NT is primary because (1) it is the first of the long series of responses by Christians expressing their faith and what they understood to be God's will in definite situations, and (2) every succeeding response depends on it. The NT is essential because every understanding of God through Christ is funneled back through Scripture to God and then forward again to us.—D.J.H.

2. M. BOUTTIER AND D. Lys, "Quatre-vingt-deux définitions pour aider à la lecture théologique," *Etud Théol Rel* 54 (2, '79) 279-288.

Concise but comprehensive definitions of eighty-two terms frequently used in biblical studies. The list is arranged in alphabetical order (from "agapha" to "Vulgate") and includes historical and literary terms.—D.J.H.

3. A. J. DEWEY, "Amos Niven Wilder: Bibliography and Vita," *Semeia* 13 ('78) 263-287.

A chronological list of A. N. Wilder's books, articles (biblical and theological, religion and literature or culture), poems, and book reviews, as well as treatments of his work. A curriculum vitae is included.—D.J.H.

4. W. KIRCHSCHLÄGER, "Die Faszination des Neuen Testaments," *Diakonia* 10 (3, '79) 149-160.

The theme unifying the various literary genres, authors, and situations in the NT is God's saving action in Jesus Christ. The credibility, personal engagement, honesty, and carefulness of the NT writers adds to our appreciation of this theme. What makes the NT genuinely fascinating is its salvific function as a guide to faith in Jesus Christ. [In the same issue (pp. 210-215) Kirchschläger evaluates twelve recent books that help to clarify the fascinating character of the NT.]—D.J.H.

5. V. C. PFITZNER, "Pointers to New Testament Studies Today," *Luth Theol Journ* 13 (1, '79) 7-14.

Roman Catholic biblical scholars are now making major contributions to biblical studies, and NT research is no longer an arena for denominational debate. During the current period, which seems to be one of theological pause and stocktaking, old classics are being restudied, primary sources edited and translated, and theories of past scholarship challenged. The key issues in NT theology are the relation between theology and

history, the question of continuity and discontinuity in the record and message of the NT, and the problem of the plurality and diversity of theologies within the canon.—D.J.H.

6. C. STORY, "J. Gresham Machen: Apologist and Exegete," *Princeton Sem Bull* 2 (2, '79) 91-103.

Machen's writings fall neatly into three chronological periods—the 1910s, 1920s, and 1930s. Though he pointed to live issues in NT scholarship, his exegesis was frequently propositional and narrow in interest. Machen was more successful as an apologist than as an exegete.—D.J.H.

Interpretation

7. W. A. BEARDSLEE, "Whitehead and Hermeneutic," *Journ Am Acad Rel* 47 (1, '79) 31-37.

A. N. Whitehead offered a framework for interpreting texts quite different from that of the prevailing hermeneutical tradition. His framework consists of (1) an analysis of perception with a contrast between clear but indirect perceptions and direct but vague ones, and (2) an analysis of how a self-creating entity considers propositions or concrete possibilities. In this hermeneutic, the emphasis is on the process of reading with its repetition and novelty, and the aim is to include in one's interpretation as large a field of contrasting insights as can be brought into harmony.—D.J.H.

8. R. G. BRATCHER, "Toward a Definition of the Authority of the Bible," *Persp Rel Stud* 6 (2, '79) 109-120.

The concepts of revelation, inspiration, and canon must be taken seriously, but they cannot decide the question of the Bible's authority for us. It is proper to speak of the compelling and authentic authority of the Bible. Recent attempts at defining the precise locus of Scripture's authority in terms of a canon within the canon, the word of God in human words, and salvation history have not been entirely successful. The Bible must be read and understood with faith on the reader's part, in the context of the church, and with the presence and activity of the Holy Spirit. The ultimate authority of the Bible is the God revealed in Jesus Christ.—D.J.H.

9. J. CHMIEL, "Nova Biblia Semantiko" [New Biblical Semantics], *Bib Revuo* 15 (1, '79) 5-13.

This article discusses the concept and stages of semantics according to B. Malmberg, biblical interpretations and semantics as analyzed by J. Barr, and the concrete semantic solutions proposed by J. F. A. Sawyer. Remarks on general aspects of present-day biblical semantics conclude the presentation.—D.J.H.

10. C. J. DEN HEYER, "Struktuur-analyse" [Structure Analysis], *Geref Theol Tijd* 79 (2, '79) 86-110.

The new approaches to literary analysis can be characterized as movements toward autonomy in a double sense: Both the method itself (with respect to other sciences) and the literary text (with respect to its origin or background) have become autonomous. Structure analysis in biblical studies often aims at replacing the historical-critical method. First it determines the surface structure of the whole text and of the particular pericope. Then by means of the so-called codes, it investigates the deep structure, by which the author's

intentions are revealed to the reader. In this article, special attention is paid to the South African method of dividing a text into colas (syntactical units constituting independent sentences) specifically as applied to Jn 2:13-22. The purpose of structure analysis is to elucidate the text's relevance for people today, thereby bridging the gap between reader and text.—J.L.

11. M. DUMAIS, "Le caractère normatif des écrits du Nouveau Testament," *ÉglThéol* 10 (2, '79) 129-145.

The NT writings bear witness to very different forms of Christianity, but they find their unity in the event of Jesus Christ. For each NT text the hermeneutical task is to discover what is fundamental and structural, and therefore normative. There must also be a genuine dialectical movement between the NT texts and the various readers in their social and cultural settings. The NT is normative for our diversity, normative in its own diversities, and normative in that which constitutes its unity.—D.J.H.

12. J. H. FRIEDRICH AND P. WELTEN, "Exegese im Spannungsfeld von Studium und Praxis. Tübinger Modell eines alt- und neutestamentlichen Proseminars," *Evang Theol* 39 (4, '79) 300-319.

The procedures and contents of the proseminar in OT and NT exegesis organized by the Evangelical theological faculty in Tübingen from 1974 to 1978 are described. The generally recognized concerns of the historical-critical method were presented at the sessions in such a way as to promote personal involvement and integration and to avoid getting lost in minute details.—D.J.H.

13. J. GREEHY, "Vatican II on the Bible," *Search* 2 (1, '79) 41-46.

A summary of Vatican II's Dogmatic Constitution on Divine Revelation along with observations on its liturgical, ecumenical, and educational effects.—D.J.H.

14. R. J. KARRIS, "The Art and Science of Biblical Criticism," *America* [New York] 140 (24, '79) 513-514.

The historical-critical method has been fruitful in determining what the biblical texts originally meant, in providing safeguards against subjectivism and fundamentalism, and in making ecumenical dialogue possible and productive. But some of its applications have been criticized as obscure, culturally imperialistic, and value-laden. The method will continue to bear fruit, but biblical scholars of the future must broaden their "hermeneutical circle" and devote more attention to literary criticism.—D.J.H.

15r. G. MAIER, *The End of the Historical-Critical Method* [NTA 21, pp. 318-319; see § 23-752r].

J. PIPER, "A Reply to Gerhard Maier: A Review Article," *Journ Evang Theol Soc* 22 (1, '79) 79-85.—Maier's fundamental criticism of the historical-critical method and his suggested alternative do not have as much force and are not as scriptural as he thinks. He is wrong to say that Scripture does not permit the conscience and the will to be guided by knowledge. The biblical scholar must employ reason to discover, expound, and demonstrate the truth of the Bible. The knowledge of whether the canon of Scripture is divine revelation in whole or in part will be determined by the use of the reader's mind.—D.J.H.

16r. I. H. MARSHALL (ED.), *New Testament Interpretation* [NTA 22, p. 323; § 22-679r].

V. S. POYTHRESS, "Ground Rules of New Testament Interpretation. A Review Article," *West TheolJourn* 41 (1, '78) 190-201.—This volume contributes in an outstanding way to evangelical hermeneutical discussion. The flexibility of questioning introduced in the attitudes of the authors toward biblical infallibility is nearly always stimulating, sometimes liberating, and sometimes unsound. But further reflection is needed on the nature of the historical-critical method, the standards and goals of history-writing, the meaning of the NT for modern readers, the differences between ancient and modern views of the world, and the scope of hermeneutics.—D.J.H.

17r. E. V. MCKNIGHT, *Meaning in Texts* [NTA 23, p. 88].

R. DETWEILER, *Story, Sign, and Self* [NTA 22, p. 320].

D. AND A. PATTE, *Structural Exegesis* [NTA 23, p. 220].

D. JOBLING, "Structuralism, Hermeneutics, and Exegesis: Three Recent Contributions to the Debate," *UnSemQuart Rev* 34 (3, '79) 135-147.—These three books alter the situation of biblical structuralism in North America but leave important avenues insufficiently explored. In suggesting "conversation partners" for structuralism, McKnight and Detweiler have opened doors through which others must pass. The Pattes are on the way to the first viable technique for biblical structuralist analysis, though they are not quite there yet. Future structuralist interpreters should move into the nonnarrative parts of the Bible and should tackle large pieces of Scripture. The methods must be made as scientific as possible, even as the hermeneutical and philosophical debate continues.—D.J.H.

18. J. C. MEAGHER, "Pictures at an Exhibition: Reflections on Exegesis and Theology," *JournAmAcadRel* 47 (1, '79) 3-20.

Theology should not abandon Scripture or repudiate history, but it must detach itself from the habit of reading Scripture as direct and authentic history. Exegesis serves theology by remaining loyal to history and by keeping theology from becoming bound by those icons of Scripture that midrash formed in the past. Exegesis is perhaps unsuited to be theology's spouse, but it is fit to be a consultant and the kind of therapist who helps to unfreeze and dehabituate the grip of the past and to make choices available.—D.J.H.

19r. D. NINEHAM, *The Use and Abuse of the Bible* [NTA 21, pp. 319-320; § 22-20r].

J. BARTON, "Reflections on Cultural Relativism," *Theology* 82 (686, '79) 103-109, (687, '79) 191-199.—(1) Four major objections have been raised against Nineham's extreme cultural relativism: its logical self-destructiveness, its intellectual arrogance, its overemphasis on the historical origins of truths, and its neglect of the constants in human nature. But these objections are either unconvincing or positively harmful to the case for objectivism. (2) Nevertheless, the issues are more complex than Nineham seems ready to allow. His cultural relativism is somewhat vulnerable when dealing with figures who have been instrumental in bringing about changes of "totality." Moreover, it is not obvious that there really are "world views" or "totalities" within which people make sense of their experience. Once we examine the relativity of all human expressions of meaning, cultural relativism is shown up as essentially a trivializing of the mystery of human communication. Communication does occur, and relativism is only relatively true.—D.J.H.

R. H. PRESTON, "Need Dr Nineham be so Negative?" *Exp Times* 90 (9, '79) 275-280.— Nineham raises important questions about the use of a text from a very different cultural context, the moral character of Jesus, and the problem of moving back from the Christ of faith to the Jesus of history. His strength is that he takes social factors seriously, but he frequently deals with the issues in a more negative way than necessary to sustain his points. Our social and intellectual development can be rapid, but we remain within the same species and have the same human attributes that people of the past had.—D.J.H.

21. V. S. POYTHRESS, "Philosophical Roots of Phenomenological and Structuralist Literary Criticism," *West Theol Journ* 41 (1, '78) 165-171.

Phenomenology and structuralism ban not only the possibility of the existence of the God of the Bible but also the possibility of meaningful discussion about him. They carry over empiricist and mechanistic visions, respectively, to an appreciation of literary texts. Each has a rationalist and an irrationalist side. Yet Christians should not close their eyes to the true insights uncovered by these methods.—D.J.H.

22. R. R. RAY, "Jacques Ellul's Innocent Note on Hermeneutics," *Interpretation* 33 (3, '79) 268-282.

J. Ellul's work as an interpreter of the Bible is a warning to the guild of professional exegetes that the historical-critical method can become a technique for mastering the text without being mastered by the subject of the text. This article explains the understanding of biblical interpretation that has enabled Ellul to speak on such a wide range of topics with relevance and biblical faithfulness. Special attention is paid to the need for the Holy Spirit in interpretation, the interpreter as faithful witness, methodological freedom, the canonical context, and the limits of historical facticity. Ellul erases the lines between biblical exegesis, Christian dogmatics, and preaching.—D.J.H.

23. J. J. SCOTT, "Some Problems in Hermeneutics for Contemporary Evangelicals," *Journ Evang Theol Soc* 22 (1, '79) 67-77.

The article defines the hermeneutical task, describes some approaches to it, and offers observations on principles for interpretation. Interpreters must keep in view both the world behind the biblical text (the situation in which it was written) and that in front of it (the one in which the interpreter lives). The former must control the conclusions of the latter. Hermeneutics should establish guidelines for distinguishing between normative commands and culturally conditioned injunctions.—D.J.H.

24. B. VAN IERSEL, "The Exegete and Linguistics," *Concilium* 115 ('79) 59-69.

This article discusses the features common to linguistics and structuralist analysis, the problems posed by the use of these methods in exegesis and theology, their relation to historical criticism, and their distinctive concerns. Exegesis based on historical criticism and linguistically oriented exegesis are equally indispensable.—D.J.H.

25. B. A. WOODBRIDGE, "An Assessment and Prospectus for a Process Hermeneutic," *Journ Am Acad Rel* 47 (1, '79) 121-128.

A process hermeneutic recognizes the evolutionary nature of the significances attached to the text in its temporal unfolding. A central category of this hermeneutic is the "lures

for feeling" that the text elicits in the reader's experience. A process hermeneutic suggests two kinds of normative assistance for guarding against the relativism of the pluralistic lures for feeling that a text may elicit: the social context of interpretation and the possibility of the self-transcendence of this hermeneutic.—D.J.H.

Textual Criticism

26. J. H. CHARLESWORTH, "St. Catherine's Monastery: Myths and Mysteries," *Bib Arch* 42 (3, '79) 174-179.

This account of Charlesworth's visit in 1979 to St. Catherine's Monastery near Mount Sinai is illustrated with four photographs of the building. In 1975 a sensational discovery of at least 3,000 items, including manuscripts and icons, was made [see § 23-35]. Some of the manuscripts are in the Greek uncial script. At least eight pages from the text of Genesis in Codex Sinaiticus have been recovered.—D.J.H.

27. E. J. EPP, "New Testament Textual Criticism in America: Requiem for a Discipline," *Journ Bib Lit* 98 (1, '79) 94-98.

The contributions of E. J. Goodspeed, W. H. P. Hatch, K. Lake, and other NT textual critics stand as a fitting tribute to North American scholarly industry and ingenuity in a demanding and complex discipline. Nevertheless, American contributions to NT textual criticism from E. Abbot's time a century ago to the present have been more random and piecemeal than unified and epoch-making. Moreover, there is a growing lack of concern and support for NT textual criticism in North America.—D.J.H.

28r. *The Greek New Testament*, ed. K. Aland et al. [3rd ed., 1975; see *NTA* 11, p. 144; § 23-761r].

J. K. ELLIOTT, "The third edition of the United Bible Societies' Greek New Testament," *Nov Test* 20 (4, '78) 242-277.—As was the case in the earlier editions [see §§ 18-766r; 20-18r], decisions about textual variants are too often based on the alleged weight of the supporting manuscripts rather than on principles of intrinsic or internal evidence. This article [see § 23-761r] discusses the additional manuscript evidence cited in the 3rd edition, the 500 changes in the text (single brackets, double brackets, word order, vocabulary, verbs, punctuation, orthography, OT quotations, other), the changes in the apparatus (punctuation, textual variants, ratings), the modifications in the bibliography and indexes, B. M. Metzger's *A Textual Commentary on the Greek New Testament* [see § 20-19r], and the corrections.—D.J.H.

29. J. R. ROYSE, "Von Soden's Accuracy," *Journ Theol Stud* 30 (1, '79) 166-171.

W. J. Elliott has presented a very misleading picture of the alleged inaccuracy of the critical apparatus in H. von Soden's edition of the NT (1913), apparently because he misinterpreted von Soden's system of notation. Though neither thoroughly perspicuous nor completely reliable, von Soden's apparatus gives a good deal of information not available in C. von Tischendorf's 8th edition and thus remains useful.—D.J.H.

Biblical Philology and Translation

30. D. J. CLARK, "After Three Days," *Bib Trans* 30 (3, '79) 340-343.

The phrase "on the third day" is the most appropriate English equivalent not only for *tē tritē hēmerā/tē hēmerā tē tritē* in Mt 16:21; 17:23; 20:19; Lk 9:22; 18:33; 24:7, 46; Acts

10:40; 1 Cor 15:4, but also for *meta treis hēmeras/meta hēmeras treis* in Mt 27:63; Mk 8:31; 9:31; 10:34; Lk 2:46; Acts 25:1; 28:17. On this matter, Today's English Version is the least satisfactory of all the major English translations.—D.J.H.

31. J. H. P. REUMANN, "The Use of *Oikonomia* and Related Terms in Greek Sources to about A.D. 100. Part II: The Evidence," *Ekklesiastikos Pharos* [Addis Ababa] 61 (1-4, '79) 563-603. [See § 23-771.]

Etymologically, the fundamental meaning of *oikonomos* is one who manages a household and dispenses goods within it. Thus *oikonomia* is basically the dispensing of supplies within a household, or household management. The root idiom continues in force from the 5th century B.C. down to the 1st and 2nd centuries A.D., so that writers like Philodemus and Maximus of Tyre can quite naturally employ the phrase *oikonomēin ton oikon*. [To be continued.]—D.J.H.

32. W. WINK, "The 'Elements of the Universe' in Biblical and Scientific Perspective," *Zygon* 13 (3, '78) 225-248.

The term *stoicheia* means the irreducible components of something. Depending on the context, it can refer to elementary or first principles (Heb 5:12), the constituent elements of the physical universe (2 Pet 3:10, 12), philosophical presuppositions (Col 2:8), religious practices common to pagans and Jews (Col 2:20; Gal 4:9), or Jewish laws and rituals (Gal 4:3). But there is no evidence that prior to the 3rd century A.D. the *stoicheia* were regarded as personal beings, fallen angels, or demons in any form. The best modern translation of *stoicheia* is "invariances," i.e. those unchanging conditions and laws according to which we find the more changing phenomena of nature and society to be operating.—D.J.H.

33. J. ANDEREGG, "Zur Revision der Lutherbibel ('NT 75'). Eine Kritik der sprach- und literaturwissenschaftlichen Leitlinien für die Revisionsarbeit," *Zeit Theol Kirch* 76 (2, '79) 241-260.

The most recent revision of the NT part of Luther's translation of the Bible appeared in 1976. The first three pages of this article present a summary of W. Müller's "prehistory" of the revision. Then Anderegg discusses what was expected from "NT 75" and provides a description and critique of the linguistic and literary principles on which the revision was based. He concludes that the kind of modernization carried out by the revisers has the effect of neutralizing and secularizing the biblical text.—D.J.H.

34. P. BENOIT, "The Jerusalem Bible," *RevExp* 76 (3, '79) 341-349.

The story of the Bible de Jérusalem is told with reference to its genesis and goals, its team of contributors and revisers, its publication in fascicles and the first complete edition in 1956, the new edition of 1973, and the editions in languages other than French.—D.J.H.

35. R. G. BRATCHER, "Englishing the Bible," *RevExp* 76 (3, '79) 299-314.

This sketch of the history of the Bible in English treats the period from Bede to Wycliffe, Tyndale and his successors, the King James Version and its revisions, translations independent of the KJV, and modern translations. The multiplicity of modern translations reflects the availability of better editions of the original texts, increased understanding of

biblical cultures and customs, more accurate knowledge of biblical languages, rapid changes in the English language, and a better grasp of the translator's task.—D.J.H.

36. R. G. BRATCHER, "The Holy Bible—New International Version," *Bib Trans* 30 (3, '79) 345-350.

The reception accorded the NIV has been spectacular, and it is reasonable to assume that it will replace the KJV as the Bible of the evangelicals. Examination of this new translation shows that it is a product of careful and conscientious scholarship. While still too closely tied in form to the underlying Hebrew and Greek structures, it is nonetheless a significant achievement.—D.J.H.

37. S. BROCK, "Aspects of Translation Technique in Antiquity," *Gk Rom Byz Stud* 20 (1, '79) 69-87.

In antiquity, the *sensus de sensu* approach to translation was seen as bringing the original to the reader, whereas the *verbum e verbo* approach brought the reader to the original. Among the factors determining the philosophy of translation adopted in a particular case were the nature of the text to be translated, the relative prestige of the two languages concerned, and the extent to which the source language was widely known. The second part of the article examines some of the techniques of the *verbum e verbo* translators with reference to word order and formal correspondence, lexical features and technical terms, regular lexical correspondences, and the process of analogy.—D.J.H.

38. R. A. CULPEPPER, "The New American Standard Bible," *RevExp* 76 (3, '79) 351-361.

Adherence to the ideals of the American Standard Version and awareness of the need for idiomatic fluency have produced in the New American Standard Bible a translation that is admirably accurate and generally lucid. Deliberate deviation from the literal meaning of particular verses occurs only to adopt or emphasize readings dear to the conservatives and fundamentalists for whom the translation was designed. Its rigid fidelity to the original languages and its informative notes make it an ideal choice as a study Bible, but it lacks vitality and too often presents "translationese."—D.J.H.

39. C. DIETERLÉ, "Quelques remarques et questions à propos de 'la réflexion sémiotique sur la traduction des textes bibliques,'" *Etud Théol Rel* 54 (3, '79) 501-505.

One of the four semiotic models of biblical translation described by J. Escande [§ 23-44] was developed by C. Taber and E. Nida and applied in *Bonnes Nouvelles Aujourd'hui* (1971). The first part of the article corrects or makes more precise the information supplied by Escande concerning this type of translation. The second part poses some questions about the semiotic future of the translation.—D.J.H.

40. D. E. GARLAND, "The Living Bible," *RevExp* 76 (3, '79) 387-408.

Examination of K. Taylor's Living Bible with regard to text-critical matters, linguistic competence, English fluency, and theological bias indicates that this is an unacceptable and errant Bible. It should not be relied on for study or exegesis. If used at all, it should be consulted only as Taylor's paraphrastic commentary on biblical passages.—D.J.H.

41. B. M. METZGER, "Handing down the Bible through the Centuries," *Search* 2 (1, '79) 19-26.

This article explains how the ancient biblical manuscripts were produced, briefly surveys the history of Bible translation, and describes nine modern English versions.—D.J.H.

42. D. MOODY, "The Good News Bible," *RevExp* 76 (3, '79) 409-416.

The Good News Bible is one of the best dynamic-equivalence translations and is to be commended for its high degree of accuracy. In this article, some suggestions for improving the translation of specific OT passages are made, and then possible improvements for the NT section are offered.—D.J.H.

43. J. POLHILL, "The Revised Standard Version and the Oxford Annotated Bible," *RevExp* 76 (3, '79) 315-324.

Among contemporary English translations of the Bible, the Revised Standard Version is best suited as a uniform text for use in the educational programs and worship of the church. The annotated edition published by Oxford University Press is the best personal-study Bible currently available. The article describes the history of the RSV and reactions to it, as well as the scope and quality of *The New Oxford Annotated Bible* (1977).—D.J.H.

44. F. STAGG, "The New International Version: New Testament," *RevExp* 76 (3, '79) 377-385.

The NT section of the New International Version is generally competent and deserves a place beside other versions produced by committees and individuals. Its fidelity to the Greek text and its accuracy make it neither more nor less conservative than the Revised Standard Version. Clarity and current idiom are more nearly achieved than elegance. That it has been so widely publicized as "conservative" is unfortunate. [The same issue (pp. 363-375) contains M. E. Tate's assessment of the OT section.]—D.J.H.

45. M. E. TATE, "The Oxford Study Edition of the New English Bible with Apocrypha," *RevExp* 76 (3, '79) 325-339.

The best form in which to have the New English Bible is the *Oxford Study Edition* (1976). The greatest deficiencies of that edition are those of the translation itself, which is marred by stylistic flaws and by questionable linguistic decisions and exegetical conclusions. The OT translation needs major revision, and the NT should receive continuing review.—D.J.H.

Bulletins

46. M. BOUTTIER, "Bulletin du Nouveau Testament," *Etud Théol Rel* 54 (2, '79) 295-324.

This installment [see § 22-355] comments on thirty-five books recently published in French, English, or German. Twenty-four of the books treat Jesus and the Gospels, and eleven concern the Synoptic Gospels. [To be continued.]—D.J.H.

GOSPELS—ACTS

Gospels (General)

47. H. FRANKEMÖLLE, "Evangelist und Gemeinde. Eine methodenkritische Besinnung (mit Beispielen aus dem Mattäusevangelium)," *Biblica* 60 (2, '79) 153-190.

The article posits seventeen theses concerning the premises governing methodological procedures for using the distinction between tradition and redaction to determine the relation of the Evangelist to the community within which and to which he was communicat-

ing, and for establishing the synchronic and diachronic factors that conditioned his communication. "The predominant number of theses aims at a critical questioning of a traditional, anti-individualistically oriented, exaggeratedly community-oriented *Formgeschichte*, which can no longer be so globally exercised."—J.H.E.

48. R. M. FRYE, "Literary Criticism and Gospel Criticism," *TheolToday* 36 (2, '79) 207-219.

Few literary historians in secular fields would be comfortable with the widespread assumption among NT critics that it is possible, given the present state of the evidence, to move backward in time from passages in the extant Gospel texts in such a way as to identify previous stages or forms through which the tradition has supposedly developed and, ultimately, to arrive at or near the original life and teachings of Jesus; or that it is possible, through a similar procedure, to explain the Synoptic redactions as we have them. After describing the method of "disintegration" applied in Shakespearian criticism of the 19th and early 20th centuries, the article examines the following features in the Gospels with reference to analogous phenomena in other literature: parables followed by aphorisms (e.g. Lk 14:11; 18:14b), the origin of aphorisms, a single story cast in variant forms (Mt 22:1-14; Lk 14:16-24), and historical developments or stages in stories. The Gospels should be analyzed with the standard techniques (both historical and critical) employed in the study of other literature.—D.J.H.

49. B. ROBINSON, "The Challenge of the Gospel Miracle Stories," *NewBlackfr* 60 (710-711, '79) 321-334.

This article explores some of the problems raised by the Gospel miracle stories with specific reference to the cure of the demoniac in the synagogue at Capernaum (Mk 1:21-28; Lk 4:31-37), the healing of the blind man of Bethsaida (Mk 8:22-26), and the stilling of the storm (Mk 4:35-41; Mt 8:23-27; Lk 8:22-25). Remarks on the place of the Gospel miracles in religious education and preaching and a note on the problem of magical features in the Gospels conclude the presentation.—D.J.H.

50. J. W. WENHAM, "Gospel Origins," *Trinity Journal* [Deerfield, IL] 7 (2, '78) 112-134.

Acts was written by Luke in Rome about A.D. 62, and Luke's Gospel was composed in Greece in the early 50s. Luke used both Mk and the Greek Mt. Mk was composed in Rome about A.D. 44 and was based on Peter's oral teaching. The Gospel as a literary form was invented by Matthew, whose Gospel first appeared between A.D. 33 and 42 in Aramaic or Hebrew. The Fourth Gospel was written in Ephesus in the early 60s by John the apostle, Jesus' cousin and closest friend. Matthew, Luke, and John made firsthand records of Jesus' words and deeds, which they later incorporated into their Gospels. These positions emerge from a reexamination of external evidence, internal evidence, and the interrelationships between the Gospels.—D.J.H.

Jesus

51. G. W. BUCHANAN, "Jesus and Other Monks of New Testament Times," *RelLife* 48 (2, '79) 136-142.

That Jesus belonged to a celibate monastic group like the Essenes or the movement governed by *Rule of the Community* is indicated by his teachings about family ties, celibacy, community of material goods, and ethics (see Mt 5-7). Those who imagine that Jesus was married ignore the evidence of the NT and of 1st-century Jewish culture. —D.J.H.

52. V. CASAS GARCÍA, “Jesús de Nazaret, pobre al servicio de los pobres,” *Bib Fe* 5 (14, '79) 133-147.

Against the background of the problem of poverty today, this article opens by sketching the OT treatment of rich and poor. Jesus' poverty is then discussed in terms of the NT data on the “carpenter” of Nazareth, the logia on poverty from the public ministry, the parables, and the proclamation of salvation. Finally, a section on 2 Cor 8:9 and its consequences for Christian poverty is followed by concluding remarks on poverty in relation to asceticism and love.—S.B.M.

53. O. CULLMANN, “Teve Jesus Propósitos de Reforma Política?” *Revist Cult Bib* 2 (7-8, '78) 271-292.

In order to discover whether Jesus intended to bring about political reform, it is necessary to examine the Gospels' view of the kingdom and the eschatological perspectives of the Evangelists. Jesus' attitudes toward the world and the end of the world, toward the Temple and the state, and toward the poor must also be determined. Only then can we look at faith and politics in the period after the resurrection, in the apostolic period, and in our own time. According to Paul, we must deal with the world as though we had no dealings with it (see 1 Cor 7:31).—S.B.M.

54. F. DATTLER, “Jesus e os Zelotas,” *Revist Cult Bib* 2 (7-8, '78) 345-349.

A summary and brief critique of S. G. F. Brandon's *Jesus and the Zealots* (1967) is given along with a select bibliography of Brandon's related books and articles.—S.B.M.

55. M. FRAIJÓ, “Jesús y los marginados. Prolegómenos para una teología de la marginación,” *RazFe* 200 (978-979, '79) 4-18.

Jesus' preference for marginal people is the subject of this article, which first investigates the various avenues of access to the data in the Gospels and then explores Jesus' own marginality with respect to his poverty, mode of life and livelihood, inability to defend himself, and abandonment by the poor themselves at the hour of death. If marginality is not limited to socioeconomic criteria, then Jesus was a marginal person. Finally, the article discusses Jesus' choice of marginal people as evidenced in the Gospel narratives, and insists that his attitude toward them be taken seriously today.—S.B.M.

56. T. HOLTZ, “Kenntnis von Jesus und Kenntnis Jesu. Eine Skizze zum Verhältnis zwischen historisch-philologischer Erkenntnis und historisch-theologischem Verständnis,” *TheolLitZeit* 104 (1, '79) 1-12.

There is no knowledge of Jesus without knowledge about Jesus. We cannot write a complete biography of Jesus, but the Gospels provide a surprisingly large amount of reliable historical information about his actions and teachings. Of course, this information is open to varying assessments. For example, Jesus' opponents considered him insane (see Mk 3:21), and even his disciples had to adjust their evaluation of him during the events of passion week. According to the NT witnesses, the resurrection belongs to the history of Jesus and not merely to the history of the disciples.—D.J.H.

57. J. B. KIPPER, “Atuação Política e Revolucionária de Jesus?” *Revist Cult Bib* 2 (7-8, '78) 237-270.

With a view to understanding the political teaching and example of Jesus, the article

first surveys the available sources (Gospels, Josephus, Philo, Roman historians) and describes the historical and political situation of Palestine in the early 1st century A.D. It then reviews various answers to the question whether Jesus was a revolutionary or a Zealot and evaluates the arguments based on the purification of the Temple, the sword sayings in Lk 22:35-38 and Mt 10:34, and the incident in Gethsemane; the term "Zealot" and Jesus' doctrine of nonviolence are also discussed. The closing section examines Jesus' attitudes toward religious and political authorities, poverty and riches, and the social structures of his time. A treatment of the relationship between messianism and politics precedes the conclusion that Jesus was not a revolutionary in the ordinary sense of the term. A four-page bibliography is appended to the article.—S.B.M.

58. U. LAEPPLE, "Die Sache Jesu—die Sache Israels. P. Lapides Beitrag zum jüdisch-christlichen Dialog," *TheolBeitr* 10 (4, '79) 178-183.

The intimate connection between Jesus and Israel is the basic theme of P. Lapide's many publications. This article describes four of his books: *Ökumene aus Christen und Juden* (1972), *Der Rabbi von Nazaret* (1974), *Ist das nicht Josephs Sohn?* (1976), and *Auferstehung* (1977).—D.J.H.

59. R. LATOURELLE, "Pode-se 'chegar' a Jesus por meio dos Evangelhos?" *Revist Cult Bib* 2 (7-8, '78) 219-235.

The article identifies the problem of the historical Jesus and underlines its importance for Christianity. It then examines the question of the disciples' fidelity in transmitting Jesus' message, the care taken by the primitive community to transmit his message faithfully, the redactional work of the Evangelists, and the criteria of historical authenticity applied to the material transmitted. R. Bultmann's statement that we can know nothing, or almost nothing, about Jesus of Nazareth is no longer tenable.—S.B.M.

60. B. LAURET, "Le pouvoir d'altérer," *Lum Vie* 28 (142, '79) 77-101.

The words and deeds of Jesus were oriented toward a radical modification of the rules that organize interpersonal relations, moral norms, and social constraints. By his symbolic actions, the legitimacy of social realities (e.g. riches, taxes, the Temple) was judged in light of the ineluctable coming of the kingdom of God. Though Jesus did not condemn power as such, he refused to make it sacred and demanded constant vigilance toward it.—D.J.H.

61. N. LOHFINK, "Was hat Jesus genutzt?" *Bib Kirch* 34 (2, '79) 39-43.

Many Jews today look at the course of history and the violent actions of Christians and wonder whether Jesus accomplished anything beyond what is in the OT. Christian acceptance of Jesus' revolutionary rejection of force is necessary if Christianity is to be seen as having contributed something new to the Jewish tradition.—D.J.H.

62. H. MOXNES, "Jesus som utfordring. 'Problemet den historiske Jesus' i norsk debatt etter 1953" [Jesus as Challenge. The 'Problem of the Historical Jesus' in Norwegian Debate after 1953], *Norsk Teol Tids* 80 (1, '79) 1-18.

This article outlines the treatments of the historical Jesus in the writings of N. Dahl, J. Jervell, and S. Aalen. Their discussions show clearly how matters of theology and faith, research, and proclamation are intertwined and mutually influential. Consistently impor-

tant issues in the Norwegian debate include the role of the historical-critical method, the theological meaning of a picture of the historical Jesus, and the connection between the historical Jesus and the church's faith.—J.S.H.

63. N. PROVENCHER, "L'accès à Jésus de Nazareth selon Alfred Loisy," *Égl Théol* 10 (2, '79) 239-256.

Prior to his excommunication in 1908, A. Loisy viewed the Gospels and the other NT writings as partial expressions of the movement issuing from Jesus' preaching and as important sources for our knowledge of Christ. He emphasized the Jewish heritage of Jesus, portraying him as the proclaimers of the kingdom and the Messiah of Israel. He doubted that Jesus professed himself to be a divine person consubstantial with and equal to the Father. Though Loisy succeeded in situating Jesus in his historical and religious milieu, he neglected the signs of transcendence in the person and mission of Jesus.—D.J.H.

64. J. SCHLOSSER, "Le règne de Dieu dans les dits de Jésus," *RevSciRel* 53 (2, '79) 164-176.

Analysis of fourteen sayings of Jesus about the kingdom of God (Mk 1:15; 9:1; 10:14; 10:25; 14:25; Lk 6:20; 7:28; 11:20; 13:28-29; 16:16; 11:2; Mt 21:31; Lk 12:32; 17:20-21) reveals two essential aspects: the coming of the kingdom, and the otherness of the kingdom. The logia about the kingdom's coming emphasize the theocentric character of Jesus' eschatology and bring out its present and future dimensions. The salvific element in Jesus' preaching about the kingdom is most apparent in the sayings that present it as a gift from God to those with no claim on it according to the criteria operative in the Judaism of this period.—D.J.H.

65. G. STANTON, "Biblical Classics: XII. Rudolf Bultmann: Jesus and the Word," *Exp Times* 90 (11, '79) 324-328.

Bultmann's fusion of historical reconstruction and theological interpretation is both the strength and the weakness of *Jesus and the Word* (German original, 1926; English trans. 1934). Taken as an exposition of some central emphases of Jesus' teaching, it is superb and has few if any rivals fifty years later. But in his attempt to expose the contemporary significance of Jesus, Bultmann cut historical corners and failed to do justice to the richness of the Synoptic traditions.—D.J.H.

Passion and Death

66. A. CHARBEL, "A Sepultura de Jesus como Resultado dos Evangelhos," *Revist Cult Bíb* 2 (7-8, '78) 351-362.

After considering the contexts of the Gospel accounts of Jesus' burial (Mt 27:59-60; Mk 15:46; Lk 23:53; Jn 19:40; 20:6-7), the article discusses the location of the sepulcher, the manner of burial, and the other details furnished by the Evangelists, supplementing them with a quotation concerning the shroud from *Gospel of the Hebrews* (cf. 1 Cor 15:7).—S.B.M.

67. A. FEUILLET, "Le Saint Suaire de Turin et les Evangiles. La Passion et la Résurrection: un unique mystère salvifique," *Esp Vie* 89 (28, '79) 401-416.

After reviewing scientific investigations on the Shroud of Turin since 1898 and discussing the shroud's relation to the NT data concerning Jesus' death, the article compares the

soudarion of Lazarus (Jn 11:44) with that of Jesus (Jn 20:7). The *soudarion*, a cloth band passing over the head and under the chin, was used to keep the mouth of the corpse closed [see §§ 21-795; 22-150]. This interpretation is confirmed by the Shroud of Turin. The image on the shroud points to the intimate connection between Jesus' passion and his resurrection. The exegetical and historical objections raised against the shroud's authenticity are far from decisive and are counterbalanced by the scientific observations favoring authenticity. An excursus discusses the historicity of Lazarus' resurrection.—D.J.H.

68. L. SABOURIN, "As Sete Palavras de Jesus na Cruz," *Revist Cult Bib* 2 (7-8, '78) 299-303.

Meditative comments on the seven words of Jesus from the cross as they are presented in the Gospels: Lk 23:34; 23:43; Jn 19:26-27; 19:28; Mk 15:34/Mt 27:46; Jn 19:30; Lk 23:46.—S.B.M.

The Resurrection

69. E. DHANIS, "Teologia da Ressurreição," *Revist Cult Bib* 2 (7-8, '78) 305-311.

Is it possible to adduce serious reasons for accepting the resurrection of Jesus on the basis of established historical data? In order to answer this question, five extraordinary historical facts are cited and evaluated: Jesus' expectation of messianic glorification, the empty tomb and the Christophanies, the paschal Christology of the early church, the conversion of Paul, and the birth of a universal religion. These facts find their resolution only in the resurrection of Jesus.—S.B.M.

70. J. K. ELLIOTT, "The First Easter," *History Today* [London] 29 (4, '79) 209-220.

The Easter stories in the Gospels cannot be reconciled or harmonized. They include "proofs" of the resurrection and are vehicles for theological teachings. The resurrection of Jesus was an event only in the minds and lives of his followers; it cannot be described as a historical event. The Easter story is a faith-legend, not an objective eyewitness report.—D.J.H.

Synoptics

71. B. DE SOLAGES, "L'Évangile de Thomas et les Évangiles canoniques: l'ordre des péricopes," *Bull Lit Eccl* 80 (2, '79) 102-108.

Charts comparing the order of pericopes in *Gospel of Thomas* with the order of pericopes in Mk, Q, L, M, and Jn, respectively, indicate how very different these sequences are. This negative result does not prove definitively that the author of *Gospel of Thomas* did not use Q, but it is hard to explain why anyone would have shuffled the Q-pericopes in such a way as to produce *Gospel of Thomas*.—D.J.H.

72. E. RIVKIN, "Scribes, Pharisees, Lawyers, Hypocrites: A Study in Synonymy," *Heb UnColl Ann* 49 ('78) 135-142.

The expression *hoi grammateis kai hoi Pharisaioi* in the Synoptic Gospels seems to describe identical groups. Jesus and his disciples called the teachers of the twofold Law *sōpērim*, a term that had long since come to mean "intellectuals" or "scholars." But the Greek word *grammateus* ("copyist, secretary, writer") was not the precise equivalent of

sôpēr, and so *kai* in its less usual sense of “that is” or “namely” was placed before *hoi Pharisaioi* in an effort to show that these were a very special kind of *grammateis*.—D.J.H.

73. L. H. SILBERMAN, “Whence *Siglum Q?* A Conjecture,” *Journ Bib Lit* 98 (2, ’79) 287-288.

The symbol Q was used by J. Wellhausen in *Geschichte Israels* (1878) as a purely arbitrary sign for the nucleus of an underlying document. Several years later J. Weiss, W. Bousset, P. Wernle, and others began using the symbol to designate the source common to Mt and Lk.—D.J.H.

Synoptics, §§ 24-328, 332.

Matthew

74. C. W. HEDRICK, “Resurrection: Radical Theology in the Gospel of Matthew,” *Lex Theol Quart* 14 (3, ’79) 40-45.

Several passages in Mt (28:18-20; 18:20; 25:31-46; 10:40; 18:5) imply a kind of realized eschatology according to which the presence of Jesus remains continually accessible in the world, being mediated through particular human interactions. These passages understand Jesus’ presence in the world existentially rather than in terms of the cosmic categories of his physical resurrection from the dead.—D.J.H.

75. J. P. HEIL, “Significant Aspects of the Healing Miracles in Matthew,” *Cath Bib Quart* 41 (2, ’79) 274-287.

The miraculous healings in Mt (e.g. 8:1-4; 9:1-8; 12:9-14) are uniquely significant as experiences and personal receptions of the salvation brought by Jesus. They not only lead to and complement Jesus’ death and resurrection but also endure in the risen Lord’s life with the Matthean church. As faith-experiences they are christological in that they reveal Jesus as the Christ who brings about the messianic end-time in accord with the Scriptures. They are soteriological in that people personally experience Jesus as Savior. They are ecclesiological in extending their meaning beyond the time of the earthly Jesus to Matthew’s church.—D.J.H.

76. J. D. KINGSBURY, “The Figure of Peter in Matthew’s Gospel as a Theological Problem,” *Journ Bib Lit* 98 (1, ’79) 67-83.

Peter’s primacy in Mt is salvation-historical in character and does not confer on him a higher status than that of the other disciples. Matthew brings the salvation-historical primacy of Peter to bear on the Gospel story by enlarging on his traditional role as spokesman for the disciples and by making him typical or representative of the disciples and of other Christians. Nevertheless, whether Peter functions as spokesman or as representative, his place in Matthew’s eyes is firmly within the circle of the disciples. In Matthew’s scheme of things, the followers of Jesus are best described as a brotherhood of the sons of God and of the disciples of Jesus. The church was built on Peter the “rock,” but Peter was no more than first among equals in relation to the other disciples.—D.J.H.

Mt, § 24-47.

77r. [Mt 1-2] R. E. BROWN, *The Birth of the Messiah* [NTA 22, pp. 85-86; § 23-815r].

F. J. MOLONEY, “The Infancy Narratives. Another View of Raymond Brown’s ‘The

Birth of the Messiah,'" *Cler Rev* 64 (5, '79) 161-166.—Contrary to the opinion of J. Redford [§ 23-814r], Brown's book is the best available commentary on Mt 1-2 and Lk 1-2 and constitutes a milestone in the history of English-speaking exegesis. Catholic scholarship must face squarely the unique problems presented by the infancy narratives. Reconstruction of the source frequently supposed to be common to the two narratives lies outside our scientific control. We must acknowledge that faith and historically controllable evidence are two very different fields.—D.J.H.

78. [Mt 1:18-25] A. M. DUBARLE, "La conception virginale et la citation d'Is., VII, 14 dans l'Évangile de Matthieu," *Rev Bib* 85 (3, '78) 362-380.

The description of Joseph's embarrassment and plans in Mt 1:18-19 may presume his suspicion that Mary had been raped or seduced and so should be legally reserved for her partner. The citation of Isa 7:14 in Mt 1:23 emphasizes the theme of God "with us." The OT verse did not generate the account of the virginal conception, and the term *parthenos* in the Septuagint does not prove a widespread Jewish belief in the virgin birth of the Messiah. Furthermore, it is not at all clear that Paul in Gal 4:22-30 was influenced by Alexandrian speculations. The common Jewish motif of extraordinary and providential births may have facilitated the acceptance of the proclamation of the virginal conception of Jesus.—D.J.H.

79. [Mt 2:13-15] B. BAGATTI, "La fuga in Egitto: prova per la S. Famiglia," *Sac Doc* 24 (89, '79) 131-141.

According to *Historia Josephi* and *Dormitio Mariae*, Mary and Joseph overcame trials and deprivations by faith during the flight to Egypt (Mt 2:13-15) that were similar to those endured by the Israelites in the desert. These sources may witness to a 1st-century tradition.—J.J.C.

80. [Mt 2:16-18] R. T. FRANCE, "Herod and the Children of Bethlehem," *Nov Test* 21 (2, '79) 98-120.

The account of Herod's killing of the children of Bethlehem in Mt 2:16-18 is sometimes viewed as an apologetic or polemical fiction, more often as an imaginative creation on the basis of OT material (see Jer 31:15) and the Jewish tradition. But the narrative tradition seems always necessarily prior, and no convincing explanation of its origin has emerged beyond the obvious possibility that it derives from an actual event. The incident is entirely consistent with Herod's ruthlessness in defending his throne, though the independent evidence claimed for it (e.g. b. *Šabb.* 104b, *Assumption of Moses* 6:4, and Macrobius' *Saturnalia* 2.4.11) is not incontestable. On balance, Mt 2:16-18 probably does recount a historical event in the last years of Herod's reign.—J.H.N.

81. [Mt 4:1-11] A. FEUILLET, "Die Versuchungen Jesu," *Int Kath Zeit / Communio* 8 (3, '79) 226-237.

In the temptation accounts (Mt 4:1-11; Lk 4:1-13; Mk 1:12-13) Jesus' responses to Satan reveal what kind of Messiah he is. Having personally withstood the assault of Satan, he proceeded to free others from Satan's tyranny. Jesus must have told the disciples about this extraordinary visionary experience, which was a prelude to his ministry and death.—D.J.H.

82. [Mt 5-7] H. D. BETZ, "The Sermon on the Mount: Its Literary Genre and Function," *Journ Rel* 59 (3, '79) 285-297.

Evaluated in terms of Hellenistic rhetoric and ethical theory, the Sermon on the Mount is an epitome presenting the theology of Jesus in systematic fashion. The epitome is a composition carefully designed out of Jesus' sayings, which are grouped according to thematic points of doctrine considered to be of primary importance. Its function is to provide the disciple of Jesus with the necessary tool for becoming a "Jesus theologian." "Hearing and doing the sayings of Jesus" enables the disciple to theologize creatively along the lines of the master's theology. The Sermon is not law to be obeyed. Rather, it is theology to be appropriated intellectually and internalized, in order then to be developed creatively and implemented in concrete situations of life.—D.J.H.

83. J. MAY, "Fehlt dem Christentum ein Verhältnis zur Natur? Eine Analyse der Seligpreisungen (Mt 5, 2-12) und der Feuerpredigt des Buddha (Samy. XXXV, 28)," *Una Sanc* 34 (2, '79) 159-171.

In earliest times the relation to nature was direct in Indian thought but indirect in Israelite religion, and this difference is also discernible in Gautama Buddha's Fire Sermon and Jesus' Sermon on the Mount. For Buddhists, the blessed end is based on empirical observation of this world rather than hope for God's powerful intervention in history.—D.J.H.

84. M. L. SIMON, "'Bienaventurados los pobres de espíritu' (Mt 5, 3). Base y fundamento de la pobreza evangélica," *Bib Fe* 5 (14, '79) 148-162.

Investigating the basis of Christian poverty, the article addresses the question of who "the poor" are in the first beatitude (Mt 5:3) and discusses the meaning and OT background of the phrase "poor in spirit." The beatitude is directed not only to persons lacking material goods but also to persons noteworthy for their patience, humility, and meekness. It refers to the nonviolent and to those who do not repay evil with evil.—S.B.M.

85. K. GRAYSTON, "Matthew 5:16: An Interpretation," *Epworth Rev* 6 (2, '79) 61-63.

The saying in Mt 5:16 about letting one's good works shine before others (cf. Mt 6:1-4) was probably intended for persecuted Christians who had turned in on themselves and wished to keep their blessings to themselves for the sake of a quiet life. Christians are to moderate wickedness and foresee danger. They are not to create revolution but to cope with it when it happens.—D.J.H.

86. D. WENHAM, "Jesus and the law: an exegesis on Matthew 5:17-20," *Themelios* 4 (3, '79) 92-96.

R. Banks's explanation of Mt 5:17-20 as teaching the superiority and authoritative character of Jesus [§ 19-85] is open to serious doubt. Rather, the passage is a strong statement about the continuing authority and relevance of the OT and its laws for Christians. It affirms Jesus' high view of the OT and his lofty ethical standards, but it does not answer the questions about the Gentiles and the ceremonial law that were such burning issues for other NT writers.—D.J.H.

Mt 5:32, § 24-113.

87. [Mt 5:38-42] H. SAHLIN, "Traditionskritische Bemerkungen zu zwei Evangelienperikopen," *StudTheol* 33 (1, '79) 69-84.

(1) The sayings in Mt 5:38-42 about offering the other cheek, giving up more than is demanded legally, and going the second mile require a kind of supererogation otherwise unparalleled in Jesus' teaching. But the expression "the other (cheek)" in v. 39 is a mistranslation of the Aramaic *āhorā'* ("back") as if it were *ūhrā'* ("other"). Furthermore, *kai to himation* at the end of v. 40 and *duo* at the end of v. 41 are secondary additions. Read in this way, the passage teaches nonresistance rather than supererogation. Lk 6:29-30 is based on a much freer use of the same Greek *Vorlage* that Matthew used. (2) The reading *tois hetairois autōn* ("to their comrades") is more natural than *tois heterois* ("to the others") at the end of Mt 11:16; it reflects the Aramaic *lēhabrāyyā'*. The expressions about eating and drinking in Mt 11:18-19 seem to be secondary additions, and they blur the charge against Jesus as a rebellious son (see Deut 21:18-21). Both Mt 11:16-19 and Lk 7:31-35 presuppose misunderstandings in the Greek version of the Aramaic original of the pericope.—D.J.H.

88. [Mt 6:9-13] B. M. ASHLEY, "What Do We Pray in the Lord's Prayer?" *Spirituality Today* [Chicago] 31 (2, '79) 121-136.

J. Carmignac's analysis of the structure of Mt 6:9-13 has much to contribute to our appreciation and spiritual use of the Lord's Prayer. The three petitions in strophe A (vv. 9-10) are a prayer that God may be known as Father, that he may be obeyed as Father, and that this obedience may be one of trusting, childlike love. By setting the reign of God over against the reign of Satan, strophe B (vv. 11-13) expresses Jesus' radical analysis of the world's evil and asks that the obstacles to God's reign be removed.—D.J.H.

89. [Mt 6:11] H. BOURGOIN, "*Epiousios* expliqué par la notion de préfixe vide," *Biblica* 60 (1, '79) 91-96. [See § 22-396.]

The term *epiousios* (Mt 6:11; Lk 11:3) is an adjective consisting of the empty prefix *epi* and the adjectival form of the verb *einai* ("to be"). Though the prefix adds nothing to the semantic content, it does make clear that the second part of the word is *ousios* meaning "essential." Both Mt 6:11 and Lk 11:3 are prayers for "essential bread," the divine bread necessary for eternal life. Other acceptable translations are "substantial bread" and "bread of life."—D.J.H.

90. P. G. MAXWELL-STUART, "Do not give what is holy to the dogs.' (Mt 7:6)," *Exp Times* 90 (11, '79) 341.

The term *hagion* in Mt 7:6 may originally have been *timion* ("valuable"). Philostratus in *Life of Apollonius* 6.36 used "dog" to refer to someone without shame, in much the same context as is implied by the Matthean proverb. But a scribe, missing the nonliteral sense of both "dogs" and "pigs" in Mt 7:6, also missed the balance between *timion* and "pearls." He then altered *timion* to *hagion* on the supposition that, though dogs eat meat, they should not be given what is consecrated.—D.J.H.

Mt 9:16-17, § 24-132.

Mt 10:39, § 24-111.

91. W. MAGASS, "Zum Verständnis des Gleichnisses von den spielenden Kindern (Mt 11, 16-19)," *Ling Bib* 45 ('79) 59-70.

Internal tensions in the construction of Mt 11:16-19 and in its "ethological" contexts mirror theological borderline conflicts between Jesus and his tradition, especially with respect to covenant and Law.—W.G.D.

Mt 11:16-19, § 24-87.

92. [Mt 12:30] J. L. HOULDEN, "The Development of Meaning," *Theology* 82 (688, '79) 251-259.

The Matthean saying "he who is not with me is against me" (12:30) reflects a church anxious to define and delimit itself in relation to enemies and unwanted friends, sensitive about the principle of orthodoxy, and keen to protect and assert the credentials of Jesus and his true followers. The Markan saying "he who is not against us is for us" (9:40) stands out as evidence for the urgency with which his community saw its task, especially in continuing Jesus' work of exorcism. For Mark, the cause was more important than its instrument, and the sovereignty of God more vital than the credentials of those who transmit or interpret it.—D.J.H.

Mt 16:25, § 24-111.

Mt 19:9, § 24-113.

93. [Mt 19:12] F. MARÍN, "Un recurso obligado a la tradición presinóptica," *Est Bib* 36 (3-4, '77) 205-216.

Previous inquiries into the logion at Mt 19:12 have proved unsatisfactory. On a redactional level, Mt 19:3-12 constitutes a coherent literary unit with the *māšāl* on the eunuch as its theological apex. The problem is the uniqueness of the saying in Mt: Was it the Evangelist's own creation, derived from the community, or received as Jesus' words? The original logion probably began with the stereotypical formula *dia ti*. Also, being a eunuch for the kingdom and circumcision of the heart are intimately related. Basing its discussion on these remarks, the article argues that the *māšāl* was not Matthew's creation. Interior virginity, or integrity, is a characteristic of the eschatological Israel. The eunuchs of the kingdom are those who offer themselves totally to the coming of the reign of Jesus. Celibate life enriches and enlightens married life without setting itself up as a unique category of fidelity to God. A closing section surveys several patristic treatments of the logion.—S.B.M.

Mt 19:29, § 24-114.

94. A. FEUILLET, "Les ouvriers envoyés à la vigne (Mt. XX, 1-16). Le service désintéressé et la gratuité de l'alliance," *Rev Thom* 79 (1, '79) 5-24.

Too many difficulties stand in the way of considering the parable of the workers sent to the vineyard in Mt 20:1-16 as a simple justification of the merciful conduct of God or of Jesus toward sinners. Rather, it should be interpreted as an invitation to evangelical unselfishness and a denunciation of the mercenary spirit. By emphasizing the unlimited generosity of God as the source of the covenant, the parable recommends to the first disciples a corresponding generosity of spirit toward sinners and Gentile converts to Jesus' preaching of the kingdom.—D.J.H.

95. A. OGAWA, "Paraboles de l'Israël véritable? Reconsidération critique de Mt. xxi 28-xxii 14," *NovTest* 21 (2, '79) 121-149.

Do the three parables in Mt 21:28-22:14 herald the replacement of the blind Israel by the new people of God? In the first parable (21:28-32), the Matthean v. 32 indicates that some have not converted; this could apply to all lukewarm members of the community, not simply to the Jews. Matthew's comment in v. 41 of the second parable (21:33-44) clearly warns the church that the same justice is demanded of it as was demanded of the once privileged Israel. In the third parable (22:1-14), vv. 11-14 warn the newly invited guests who do not have a wedding garment that they will not be able to participate in the festival. The three parables do not portray the replacement of Israel by the church, but instead warn the empirical church against following the example of the empirical Israel.—J.H.N.

96. [Mt 22:37] M. HUFTIER, "Tu aimeras de tout ton coeur . . . ,'" *Esp Vie* 89 (16, '79) 225-232.

The article explores the various dimensions of *kardia*, *psychē*, and *pneuma* in the biblical tradition as a means of clarifying the citation of Deut 6:5 in Mt 22:37. These terms describe the whole person viewed under different aspects, not the parts that make up the person.—D.J.H.

97. [Mt 23:32-25:46] S. BROWN, "The Matthean Apocalypse," *JournStudNT* 4 ('79) 2-27.

Although Matthew in 24:4-31 respected the Markan wording more than Luke did, he eliminated the caesuras in Mark's discourse, so that sections originally concerned with the present or future or even with God's final intervention were reinterpreted in light of the Jewish War and the destruction of the Temple. If Mt 24:32 is taken as the major break in Jesus' reply to the disciples' question, the following outline emerges: the transition from the woes against the Pharisees (23:32-39), Jesus' prediction of Jerusalem's destruction and the disciples' question (24:1-3), Jesus' answer consisting of the judgment of Jerusalem and the mission to the *ethnē* (24:4-31) and the parabolic instruction and exhortation for the disciples (24:32-25:30), and the judgment of the *ethnē* (25:31-46). The fulfillment of Jesus' prophecies warned Matthew's readers of a coming judgment like the one that had overtaken Jerusalem, and prepared them for the universal-mission mandate at the close of the Gospel (28:19).—D.J.H.

98. V. MONSARRAT, "Matthieu 24-25. Du Temple aux démunis," *Foi Vie* 76 (5, '77) 67-80.

In the Matthean eschatological discourse, there are several correspondences between the initial scene on the Mount of Olives (24:1-3) and the final scene of judgment before the throne of glory (25:31-46). The body of the discourse announces the destructive events (24:4-14) and how to act during them (24:15-26) as well as the coming of the Son of Man (24:27-44) and how to await his coming (24:43-25:30).—D.J.H.

99. W. SCHENK, "Auferweckung der Toten oder Gericht nach den Werken. Tradition und Redaktion in Mattäus xxv 1-13," *NovTest* 20 (4, '78) 278-299.

Detailed analysis of Mt 25:1-13 in light of Matthew's redactional practices reveals the existence of a traditional *Vorlage*: "Ten maidens (with their lamps) went to meet the

bridegroom. Five of them (slumbered and) slept. But at midnight there was a cry: ‘Behold the bridegroom! Come out to meet him.’ Those maidens arose and trimmed their lamps. The bridegroom came and (all) the (maidens) went into the marriage feast.” This parable treats the relation between death (i.e. sleep) and the coming kingdom in much the same way as 1 Thes 4:15-17 does: Measured against the living God and his expected future, death loses its significance. In allegorizing the parable, Matthew shifted its focus to the necessity of having a store of good works as a preparation for the coming judgment.—D.J.H.

Mt 25:1-13, § 24-135.

100. P. BONNARD, “Matthieu 25, 31-46. Questions de lecture et d’interprétation,” *Foi Vie* 76 (5, ’77) 81-87.

The major questions raised by Mt 25:31-46 are the extent of the pericope and its literary genre, its various contexts (literary, historical, theological), structure, and interpretation. One line of interpretation understands “all the nations” in v. 32 as including Christians and “the least” in v. 40 as all the needy, but the other line of interpretation limits the nations to pagans and the least to Christians. Today we must not lose sight of the passage’s insistence on care for the needy, the authority of the Son of Man, and the relationship between the King and the poor.—D.J.H.

101. D. R. CATCHPOLE, “The Poor on Earth and the Son of Man in Heaven. A Re-Appraisal of Matthew xxv. 31-46,” *BullJohnRylUnivLibMan* 61 (2, ’79) 355-397.

Matthew’s apocalyptic revelation-discourse in 25:31-46 belongs to a genre to whose form we can become sensitive by way of *1 Enoch* 62-63 and related traditions. Its character as a description of an enthronement/recognition scheme enables us to establish its essential features at the pre-Matthean stage and to determine the meaning of some details that would otherwise remain ambiguous. Recent attempts at interpreting it in light of the Jewish *šāliah*-pattern or Christian community-consciousness are not supported by the primary forms of the discourse or of comparable Gospel traditions. The primary version of the discourse and the primary tradition underlying Mk 9:33-41 are closely related. In both cases the essential demand is for *diakonia* to all in need without restriction. If the equivalence of the needy and the earthly Jesus in Mk 9:33-41 and that of the needy and the heavenly Son of Man in Mt 25:31-46 form two sides of a triangle, the equivalence of the earthly Jesus and the heavenly Son of Man forms the third side.—D.J.H.

102. X. PIKAZA, “Dios, hombre y Cristo en el mensaje de Jesús (Introducción al tema de la autenticidad jesuánica de Mt 25, 31-46),” *Salmanticensis* 26 (1, ’79) 5-50.

In order to establish the specificity of the message and life of Jesus and to determine precisely the primitive characteristics of Mt 25:31-46, the theological, anthropological, and christological aspects of this passage are treated. Jesus here proclaims the eschatological message of the kingdom not only as something to come but also as something experienced in the present. At the origin of his message is a new vision of God as a radical principle of love and as a father who is gracious and just. Complementing this is a picture of humanity receiving the gift of the kingdom as children in need, and as members of the kingdom able to inspire love and offer it to others. Between God and humanity is Christ, manifested in relation to God as the one who pardons in his name, presents his law, and prepares the way that leads to the fullness of human realization. In relation to humanity

Christ appears as the place of pardon, the model and guarantee of realization, and the foundation of a future salvation.—M.P.H.

Mark

103. E. BEST, "Mark: Some Problems," *Ir Bib Stud* 1 (2, '79) 77-98.

Though Mark wrote summaries, made connections between incidents, and modified the details of incidents, he did not usually invent new incidents. Like an artist creating a collage, the Evangelist shaped existing fragments of material into something new. Writing for believers, Mark the pastor presented Jesus as the helper of his people and as the one who challenges them to a new way of life. It is difficult to identify the particular situation to which the Gospel was a response.—D.J.H.

104. W. D. CARROLL, "The Jesus of Mark's Gospel," *Bib Today* 103 ('79) 2105-12.

The Markan incidents of the temptation in the desert (1:12-13) and the curing of the leper (1:40-45) typify the metaphor of Jesus as battler with the cosmic forces of evil. Jesus frees people from evil's immobilizing hold, for a world renewed by God's Spirit.—D.J.H.

105. J. A. ESTRADA DÍAZ, "Las relaciones Jesús-pueblo-discípulos en el evangelio de Marcos," *Est Ecl* 54 (209, '79) 151-170.

In Mark's presentation of Jesus' preaching and deeds, the people are asked to choose between Jesus and popular religiosity, between the kingdom of God and the status quo. Popular beliefs and traditions are relativized and reoriented. Those who follow Jesus accept the conditions of discipleship and receive special teachings. The attention given to the Twelve emphasizes the communitarian dimension of Christianity. What distinguishes the Christian community from society in general is its living with Jesus—with his values, attitudes, philosophy of life, and focus on relations with others and with God.—D.J.H.

106. W. H. KELBER, "Markus und die mündliche Tradition," *Ling Bib* 45 ('79) 5-58.

A critical revision of R. Bultmann's work on the earliest Christian traditional material in the light of more recent studies on oral communication is long overdue. Mark's role in the process of moving from an oral to a literary medium is crucial. In the autosemantic unity of literary creation, we now recognize a greater discontinuity with oral material than earlier form critics did. Redaction criticism is in tension with form criticism and grants more importance to Markan textuality. Sociological aspects of oral transmission and change highlight questions about the social functions of the traditional material. Mark's adoption of a textual medium reflects the failure of prophetic orality to keep pace with changing historical circumstances; the Gospel text succeeds in recapturing Jesus' past as his authentic presence.—W.G.D.

107. D. SENIOR, "The Gospel of Mark," *Bib Today* 103 ('79) 2096-2104.

The past few decades of Markan study have drawn attention to several important features of the Gospel: the lean or taut structure, dominance of the passion narrative, geography with a message, significance of the journey (8:22-10:52), messianic secret, and future orientation.—D.J.H.

Mk 1:12-13, § 24-81.

108. [Mk 2:1-12] M. HERRÁN MARCO, "El proceso ante el Sanhedrín (Continuación)," *Est Bib* 36 (1-2, '77) 35-55.

The account of the forgiveness of the paralytic in Mk 2:1-12 [see § 23-398] presupposes a theology that is not that of the primitive community. Therefore, the account is not a literary creation. Jesus' association with publicans and sinners brings them God's pardon and reconciles them with the Father (see Lk 15). In conjunction with Jesus' defense of his power to forgive, the healing of the paralytic illustrates the apologetic nature of the Synoptic Gospels and their historical function as explanations of how it all began. The healing account remains a literary composition, however, and its facts are necessarily subject to narrative style. Attention to similar rabbinic narratives as well as to Mk 2:15-17 par. and Lk 19:1-10 confirms this conclusion.—S.B.M.

Mk 2:21-22; § 24-132.

109. [Mk 4:3-9] T. J. WEEDEN, "Recovering the Parabolic Intent in the Parable of the Sower," *Journ Am Acad Rel* 47 (1, '79) 97-120.

The first hermeneutical eclipse of the parable of the sower (Mk 4:3-9) occurred when the community that produced the interpretation (4:14-20) reworked the parable to conform to its theological needs. Removal of the reworked features from 4:3-9 lays bare the original form of the parable and provides access to Jesus' original message. But the limitations of current hermeneutical methods leave the message still under partial eclipse. By expanding our interpretative horizon with the help of Whiteheadian insights on ontology, epistemology, and phenomenology of language, we can appreciate more fully the meaning of Jesus' proclamation of the parable of the sower.—D.J.H.

110. [Mk 6:30-53] G. PACE, "La prima moltiplicazione dei pani. Topografia," *Bib Or* 21 (1, '79) 85-91.

A topographical study indicates that the first multiplication of loaves occurred on the western shore of the Lake of Gennesaret. The "desert place" would be Tell el-'Oremeh, situated 3 km. southwest of Capernaum near et-Tabigah. This identification is supported by the tradition of Jerome, Paula, and Egeria. Just south of et-Tabigah was Bethsaida of Galilee, the home of Peter, Andrew, and Philip. Against a localization on the eastern shore is the absence of any desert place there. Five thousand people could hardly have crossed the lake by boat or gone around on foot and arrived at the spot before Jesus and the disciples. Jn 6:1 should probably be read to say that Jesus went across the Sea of Galilee to the region of Tiberias. A map identifies the sites and traces the movements of the persons involved.—J.J.C.

111. [Mk 8:35] W. A. BEARDSLEE, "Saving One's Life By Losing It," *Journ Am Acad Rel* 47 (1, '79) 57-72.

Considered rhetorically or via phenomenological-literary analysis, the saying about finding one's life by losing it (Mk 8:35; Mt 10:39; 16:25; Lk 9:24, 33; Jn 12:25) intends to break up the continuity of the hearers' existence to the extent that they are left without a frame of reference. Considered from a historical-literary viewpoint, however, the saying occurs in an environment and presupposes a context that gives meaning to the response. A Whiteheadian or process perspective offers an approach that can relate these two types of understanding. It can also cast light on contemporary styles of interpretation with their

ontological presuppositions, either to set the saying in a framework of “rightness” or in one of “creativity.”—D.J.H.

Mk 9:33-41, § 24-101.

Mk 9:40, § 24-92.

112. H. KOESTER, “Mark 9:43-47 and Quintilian 8.3.75,” *Harv Theol Rev* 71 (1-2, '78) 151-153.

Quintilian’s *Institutio oratoria* 8.3.75 reminds us that the image of the body and its (sick) members was understood as a communal metaphor. The image of the body as a communal metaphor was so widespread in antiquity that the sayings in Mk 9:43-47 must originally have been designed to serve as a rule for the community: Members of the church who give offense should be excluded.—D.J.H.

113. [Mk 10:11] R. H. STEIN, “Is It Lawful for a Man to Divorce His Wife?” *Journ Evang Theol Soc* 22 (2, '79) 115-121.

Mk 10:11 reflects the actual words of Jesus more accurately than Mt 19:9 does; when Jesus forbade divorce, he allowed for no exceptions. But Matthew (see 5:32; 19:9) and Paul (see 1 Cor 7:15) understood Jesus’ words as an overstatement underlining a principle rather than as a legal maxim covering every situation. The church today need not minimize the failure that divorce signifies, but it should also assure people that God delights in forgiveness.—D.J.H.

114. J. GARCÍA BURILLO, “El ciento por uno (Mc 10, 29-30 par). Historia de las interpretaciones y exégesis,” *Est Bib* 36 (3-4, '77) 173-203.

The meaning of the “hundredfold” promised in Mk 10:29-30 and Mt 19:29 is not clear, as is evident from its exegetical history. The article traces that history along millenarian and spiritualist lines and then reviews the monastic interpretation as well as more recent exegesis. There are concluding evaluations of the various interpretations. [To be continued.]—S.B.M.

115. M. ADINOLFI, “Il servo di Jhwh nel logion del servizio e del riscatto (Mc. 10,45),” *Bib Or* 21 (1, '79) 43-61.

There was certainly a tradition in pre-Christian Palestinian Judaism that interpreted the Isaianic Servant Songs messianically and probably understood Isa 53:1-12 as indicating the messiah’s suffering. Jesus undoubtedly foresaw that his end would be violent, since he was accused of false prophecy, sorcery, breaking the Sabbath, and blasphemy—crimes carrying the death penalty. In Mk 10:35-45 he contrasts his purpose of service and redemption with the apostles’ desire for honor. The authenticity of Mk 10:45 is established, and there are several points of contact between it and Isa 53:10-12. Jesus’ mission was to save the lost, to call sinners to repentance, to serve others, and to give his life for the redemption of all. Jesus thus viewed his salvific death in light of the Servant Songs.—J.J.C.

116. C. COMBET-GALLAND, “Marc 13. Les saisons du monde,” *Foi Vie* 76 (5, '77) 45-66.

This structuralist analysis of the apocalyptic discourse in Mk 13 considers the settings and actors, the parts of the text, the narrative, and the key terms and their interrelation-

ships. Jesus' discourse reverses the values of the old world and deepens the opposition between the Temple on the one hand and salvation, the gospel, and the Son of Man on the other. Salvation appears as a gift to those who remain on guard.—D.J.H.

117. K. TAGAWA, "Marc 13. La tâtonnement d'un homme réaliste éveillé face à la tradition apocalyptique," *Foi Vie* 76 (5, '77) 11-44.

The discourse in Mk 13 is both apocalyptic and anti-apocalyptic. This tension stems not only from the interplay between tradition and redaction but also from the Evangelist's personal ambivalence about apocalypticism. Though realistic and even pessimistic in observing the signs of the times, Mark also believed in the salvation to be brought by the coming of the Son of Man in glory. The Evangelist's ambivalent and even contradictory attitude contributes to the difficulty of understanding the apocalyptic discourse.—D.J.H.

118. [Mk 14-16] J. OSWALD, "Die Beziehungen zwischen Psalm 22 und dem vormarkinischen Passionsbericht," *Zeit Kath Theol* 101 (1, '79) 53-66.

This discussion of the evidence for a pre-Markan passion narrative highlights M. Dibelius's suggestion about reliance on OT texts and R. Bultmann's concept of a terse narrative of the arrest, trial, and death. Building on the work of F. K. Feigel, the article argues that the pre-Markan passion account incorporated words and phrases from Psalm 22. The psalm appears only in the crucifixion scene and was therefore not the source of the whole passion narrative. Its use should not be considered an instance of the prophecy-fulfillment scheme (a Markan introduction). Rather, it supplied the formulaic language with which to describe the events, whose historicity can thus be maintained. The impetus to use Psalm 22 came from God's unexpected rescue of Jesus; the psalm provided an example of a suffering just one rescued by God. Functioning neither as an apology for Jesus' messiahship nor as an explanation of his vicarious death, Psalm 22 proclaimed the message of hope and edification that God saves the just.—J.H.N.

119. [Mk 14:30] D. BRADY, "The Alarm to Peter in Mark's Gospel," *Journ Stud NT* 4 ('79) 42-57.

Did Mark record two cock-crowings after Peter's denial (see 14:30, 68, 72), or only one as the other Evangelists did? The second crowing was the second audible sound produced by a cock at dawn. This incident belongs to the common biblical motif of the rebuke of humans by lower creatures. The double cock-crowing in the Markan account is, on internal grounds, most probably the original text, representing Peter's own, fuller account of his denial—D.J.H.

Mk 14:68, 72, § 24-119.

120. [Mk 16:1-8] F.-J. NIEMANN, "Die Erzählung vom leeren Grab bei Markus," *Zeit Kath Theol* 101 (2, '79) 188-199.

The account of the empty tomb in Mk 16:1-8 contains discourse (vv. 3b, 6b-7) and narrative material. There are two scenes: one on the way to the tomb (vv. 1-4), and the other inside the tomb (vv. 5-8). They have the same basic structure (narration, speech, narration) and are related verbally and syntactically. Nothing in the text gives the impression of being a secondary insertion. The most important word-fields in the passage—tomb, see, go, and speak—are synthesized in the angel's proclamation: "He has risen; he is not here."—D.J.H.

Luke

121. R. BARRACLOUGH, "A Re-Assessment of Luke's Political Perspective," *RefTheol Rev* 38 (1, '79) 10-18.

Evaluation of Luke's political perspective must take account of the sayings in which Jesus holds out the promise of persecution by the governing authorities (Lk 6:27-38; 9:23-26; 14:26-27; 12:11-12) and the many incidents in Acts that illustrate this teaching. Though Luke portrays his fellow Christians as peaceful subjects of the empire, he also expresses well their reservations toward the rulers. Christians live for the good of society but serve a Lord to whom faithfulness can mean the passive though positive acceptance of suffering.—D.J.H.

122. B. E. BECK, "Christian Character in the Gospel of Luke-II," *Epworth Rev* 6 (2, '79) 86-95. [See § 23-857.]

According to Luke, generosity to the poor is the act by which Christians opt for permanent treasure with God rather than the transient wealth of the world. The Pharisees function in part as an example to be avoided. Their pride, desire for social standing, legalism, and attachment to wealth prevent repentance and cause resistance to the gospel. Over against them stand a host of positive examples, but especially Jesus, in his humility, devotion to prayer, and righteous demeanor at death.—D.J.H.

123. P. J. BERNADICOU, "Luke-Acts and Contemporary Spirituality," *Spirituality Today* [Chicago] 31 (2, '79) 137-148.

Luke's concern to see God's activity in the church and in relation to universal history gives his writings a special affinity with our consciousness today. While his theology is rooted in the eschatological good news of Jesus, it has been elaborated for the actualities of life on this earth. Listening to God's word, responding in prayer, and attending to others in need are basic to the Lukan asceticism for finding genuine happiness.—D.J.H.

124. G. R. OSBORNE, "Luke: Theologian of Social Concern," *Trinity Journal* [Deerfield, IL] 7 (2, '78) 135-148.

Lukan passages about the poor and about the rich and social justice occur in clusters (chaps. 1, 6, 12, 14, 16, 18-19). The poor are those whose situation makes them depend on God; the rich are those whose materialistic outlook makes them feel no need for God. The disciple is called to social concern and the consequent use of wealth as a means of ministering to others. Without concern for the poor and the outcast, discipleship is impossible.—D.J.H.

125. R. F. O'TOOLE, "Luke's Understanding of Jesus' Resurrection-Ascension-Exaltation," *Bib Theol Bull* 9 (3, '79) 106-114.

The problems connected with the Lukan understanding of Jesus' resurrection-ascension-exaltation call for a methodology embracing the whole of Lk-Acts and not just given sections. The probability that Luke perceived Jesus' resurrection from two points of view should be recognized. He not only interpreted the resurrection in light of Davidic messianism (see Acts 2:25-36; 13:32-37) but also related it to Jesus' kingdom and sonship. Finally, the resurrected Christ should not be regarded as inactive.—D.J.H.

126. M. PRIOR, "Revisiting Luke," *Script Bull* 10 (1, '79) 2-11.

The article reviews recent attempts at interpreting Lk as a biography in the Greco-Roman sense (C. H. Talbert), an annual series of readings for the Gentile church (M. D. Goulder), and a dialogue with the world of the early 2nd century on the basis of Mk and the OT (J. Drury). There are also comments on R. E. Brown's reading of Lk 1-2, I. H. Marshall's exposition of the entire Gospel, and several of the articles in C. H. Talbert (ed.), *Perspectives on Luke-Acts* (1978). At present it seems best to withhold judgment on a source theory and to give more attention to the Gospel's unique character and its setting in life.—D.J.H.

127. F. X. REITZEL, "St. Luke's Use of the Temple Image," *Rev Rel* 38 (4, '79) 520-539.

Luke's references to the Temple divide his Gospel into five acts (1:26-2:52; 3:1-4:13; 4:14-19:48; 20:1-21:38; 22:1-24:52a) framed by a prologue (1:1-25) and an epilogue (24:52b-53). The Temple image establishes the goal of the journey theme and gives continuity to the story of Jesus' life, death, and resurrection. Luke's use of this image leads his audience to prayerful consideration of Jesus' challenge to faith, trust, and works of true justice.—D.J.H.

Lk, § 24-222.

Lk 1-2, § 24-77r.

128. [Lk 1:1-4] V. K. ROBBINS, "Prefaces in Greco-Roman Biography and Luke-Acts," *Persp Rel Stud* 6 (2, '79) 94-108.

The linguistic features of Lk 1:1-4 and Acts 1:1-2 suggest a context paralleled in other Greco-Roman biographies. Luke has skillfully constructed his biographical prefaces in an oratorical style related to epistolary discourse. The oratorical and epistolary nature of the prefaces to Lk and Acts creates an interrelationship with the speeches and letters in Acts 15-28. The Lukan prefaces introduce the genre of didactic biography, which achieves the status of a reliable defense of the founder of Christianity and his successors.—D.J.H.

129. K. E. BAILEY, "The Song of Mary: Vision of a New Exodus (Luke 1:46-55)," *NESTTheolRev* 2 (1, '79) 29-35.

The Song of Mary in Lk 1:46-55 is a two-stanza poem, constructed on the basis of inverted parallelism (ABCC'B'A'). The theme of "lowness-exaltation" forms the climax of each stanza. The first stanza (vv. 46-49) is the personal story of Mary and reflects on the themes of praising God, salvation, and lowness-exaltation. The second stanza (vv. 50-55) makes Mary's story a paradigm for the people of God and reflects on the themes of mercy to all generations, salvation-judgment, and lowness-exaltation. The language of the poem is largely traceable to the Song of the Sea in Exodus 15.—D.J.H.

130. [Lk 2:36-38] G. GIRONÉS GUILLEM, "María, comparada con Eva en el Nuevo Testamento," *Eph Mar* 29 (2-3, '79) 279-284.

The symbolic elements in Lk 2:36-38 (e.g. widowhood, the numbers "seven" and "eighty-four") suggest that Anna represents all humanity beginning with Eve. She is compared to the Virgin Mary, who gave birth to life and salvation.—D.J.H.

Lk 4:1-13, § 24-81.

131. J. NOLLAND, "Impressed Unbelievers as Witnesses to Christ (Luke 4:22a)," *Journ Bib Lit* 98 (2, '79) 219-229.

The natural reading of Lk 4:22a understands the witness borne (*emartyroun*) by the crowd in the synagogue at Nazareth as finding its expression in amazement (*ethaumazon*) at the words of Jesus. This is part of Luke's attempt at documenting Jesus' public impact, which points beyond itself to the genuinely divine event to be perceived. Luke wanted his readers to recognize that even Jesus' enemies (see 4:28-29) were impressed by his words.—D.J.H.

132. [Lk 5:36-39] D. FLUSSER, "Do You Prefer New Wine?" *Immanuel* 9 ('79) 26-31.

The two comparisons in Lk 5:36-38 (see Mk 2:21-22; Mt 9:16-17) become intelligible if we do not sever them from the question about fasting and if we accept as original the praise of old wine in v. 39. By comparing the instituting of new fasts to a new patch and new wine, Jesus assessed these reforms as ineffective for rediscovering the original meaning of Judaism. The contrast between old and new wine in v. 39 reflects Jesus' critique of senseless and possibly harmful innovations.—D.J.H.

Lk 6:29-30, § 24-87.

Lk 7:31-35, § 24-87.

Lk 9:10-17, § 24-110.

Lk 9:24, 33, § 24-111.

Lk 11:3, § 24-89.

133. A. F. JOHNSON, "Assurance for Man: The Fallacy of Translating *Anaideia* by 'Persistence' in Luke 11:5-8," *JournEvangTheolSoc* 22 (2, '79) 123-131.

The "friend" in Lk 11:5 is the sleeper, and the listener to the parable is called upon to identify not with the sleeper but with the host who has need. The key to the parable's meaning is the word *anaideia* (11:8), which in the 1st century denoted "shamelessness" and in the parable has taken on the sense of "avoiding shame." If the sleeper helps the neighbor because oriental hospitality and personal honor are at stake, how much more will God rush to aid the needy who call to him.—D.J.H.

134. J. M. McDERMOTT, "Luc, XII, 8-9: Pierre angulaire," *Rev Bib* 85 (3, '78) 381-401.

(1) There is a remarkable correspondence between the kinds of sayings about the Son of Man and the audiences envisioned for them. The "present" sayings are addressed to all in a global fashion, but the sayings about suffering and the future are restricted to the circle of disciples. (2) The apparent dichotomy between Jesus and the Son of Man in Lk 12:8-9 [see § 23-137] can be interpreted sacramentally. Jesus expresses the divine demand for total fidelity oriented toward a fulfillment still to come. (3) A sacramental interpretation implying the identity of Jesus and the Son of Man allows one to defend the authenticity of the three types of Son-of-Man sayings. Moreover, it makes intelligible the accusation of blasphemy before the Sanhedrin, the flight of the disciples at the time of the crucifixion, and the tradition's faithfulness in conserving the Son-of-Man texts.—D.J.H.

135. [Lk 13:24] M. ROSAZ, "Passer sur l'autre rive," *Christus* [Paris] 26 (103, '79) 323-332.

The meaning of the saying about entering by the narrow door (Lk 13:24) is explained with reference to Moses' discourse to the people of Israel encamped on the banks of the Jordan (Deuteronomy 9-10) and the parable of the ten maidens awaiting the bridegroom (Mt 25:1-13).—D.J.H.

136. A. FEUILLET, "Les Paraboles de Luc: Chap. 16. Recherches sur la conception chrétienne du droit de propriété et sur les fondements scripturaires de la doctrine sociale de l'Eglise," *Esp Vie* 89 (17, '79) 241-250, (18, '79) 257-271.

The first article surveys patristic and modern interpretations of the parable of the clever steward in Lk 16:1-9, and presents as most probable the interpretation that in return for their generosity the rich will be "received in the eternal tabernacles" by the poor whom they have helped. The second article considers the evangelical concept of riches (16:10-13) and the transition from the old era to the new era (16:14-18). Then the parable of the evil rich man and poor Lazarus is discussed according to this outline: the rich man and the poor man on earth (16:19-21), the two men in the other world (16:22-26), and the rich man's prayer on behalf of his five brothers (16:27-31). The entire chapter is dominated by the idea of *koinōnia*.—D.J.H.

Lk 16:1-9, § 24-138.

137. R. MERKELBACH, "Über das Gleichnis vom ungerechten Haushalter (Lucas 16, 1-13)," *Vig Christ* 33 (2, '79) 180-181.

In the parable of the dishonest steward (Lk 16:1-13) the many problems raised by vv. 8 and 9 disappear if the two sentences are understood as questions demanding negative answers. The two verses are to be taken as indignant exclamations.—D.J.H.

138. A. FEUILLET, "La parabole du mauvais riche et du pauvre Lazare (*Lc 16, 19-31*) antithèse de la parabole de l'intendant astucieux (*Lc 16, 1-9*)," *Nouv Rev Théol* 101 (2, '79) 212-223.

The parable of the crafty steward in Lk 16:1-9 assumes God's lordship over all material goods and urges communion between rich and poor in the sharing of wealth (see vv. 4, 9). The parable of the rich man and poor Lazarus in Lk 16:19-31 constitutes a stern warning addressed to rich people who refuse to share their riches and to live fraternally with their unfortunate neighbors. This perspective emerges clearly from an examination of the three phases in the parable: the rich man and the poor man on earth (vv. 19-21), the rich man and the poor man in the other world (vv. 22-26), and the rich man's prayer on behalf of his five brothers (vv. 27-31). These interpretations of the two parables are confirmed by the other material in Lk 16 and by the emphasis on sharing goods in Acts 2:42-44; 4:32, 34-35.—D.J.H.

139. A. MANRIQUE, "La Parábola del rico epulón y de Lázaro y la justicia social en la época de Jesús (*Lc 16, 19-31*)," *Ciud Dios* 191 (2, '78) 207-215.

Set in the context of a chapter concerned with the problem of riches, the parable of the rich man and poor Lazarus follows closely upon the reminder that God judges according to internal, not external, reality. The parable falls into two parts: an episode of earthly life and an episode of life hereafter. The nameless rich man is contrasted with the specific,

significantly named Lazarus ("God is my help"). Jesus himself does not take a stand on the problem of rich and poor, but the feasting rich man is shown as belonging to the generation of the flood, unaware of impending catastrophe. The essential point of the parable, which reflects the Lukan beatitudes and woes, is the absence and the impossibility of dialogue between rich and poor. True beatitude is found in interpersonal communion. Possession of the earth's goods is legitimate if it serves the needs and welfare of the community.—S.B.M.

John

140. F.-M. BRAUN, "Le sacrifice d'Isaac dans le quatrième évangile d'après le Targum," *Nouv Rev Théol* 101 (4, '79) 481-497.

The treatment of Isaac in the Palestinian Targums (especially *Neofiti* and *ps.-Jonathan*) of Gen 22:1-18 sheds light on several difficult passages in the Fourth Gospel: Abraham's vision of the glory of Jesus (8:56), the contrast between the Son and the slave (8:35-36), Jesus as the Lamb of God who takes away the sin of the world (1:29), and God's gift of his only Son (3:16). These texts indicate that, for the Evangelist, Isaac was a figure or type of Christ.—D.J.H.

141. J. M. LIEU, "Gnosticism and the Gospel of John," *Exp Times* 90 (8, '79) 233-237.

Examination of the Fourth Gospel's dualistic language, understanding of salvation, picture of the Redeemer, and idea of God's activity in history reveals different levels in its apparent relationship with gnosticism. The Evangelist probably knew many of the questions that gnosticism sought to answer, though he understood their significance differently. He adopted concepts that the gnostics also adopted, but did not surrender everything that they surrendered.—D.J.H.

142. H. THYEN, "Aus der Literatur zum Johannesevangelium (5. Fortsetzung)," *Theol Rund* 44 (2, '79) 97-134.

The previous installments of this survey of recent research on the Fourth Gospel were described in §§ 19-606, 992; 22-442; 23-516. This article continues the discussion of eucharistic reinterpretation in Jn 6 and reviews the debate about the Lord's Supper and baptism in the Fourth Gospel. Special attention is given to H. Klos's *Die Sakramente im Johannesevangelium* (1970) and his analysis of Jn 6:51-71; 3:1-36; 19:34-35 and 1 Jn 5:6-8; Jn 20:19-23; and 13:1-38 in light of subsequent scholarship. [To be continued.]—D.J.H.

143. U. C. von WAHLDE, "The Terms for Religious Authorities in the Fourth Gospel: A Key to Literary Strata?" *Journ Bib Lit* 98 (2, '79) 231-253.

The terms for religious authorities in the Fourth Gospel are not the work of a single author, and analysis of the passages containing these terms by means of basic literary criteria shows that the passages belong to separate strata. (1) The terms can be grouped in two distinct sets—the Pharisees, chief priests, and rulers on the one hand, and the Jews on the other. (2) The two sets of terms are never mixed. (3) In passages where material containing one set of terms is juxtaposed to material containing the other set (1:19-28; 7:31-36; 8:12-22; 9:13-41) aporias occur, indicating the presence of literary seams. (4) The author of each stratum tried to use the terms consistently; consequently, when the later writer refers to material already narrated in the earlier stratum, he substitutes his own characteristic terms for those of the original.—D.J.H.

144. [Jn 1:18] E. D. FREED, "Theological Prelude to the Prologue of John's Gospel," *ScotJournTheol* 32 (3, '79) 257-269.

In the NT association of the terms "wisdom" and "word" with Jesus, there is a development that runs parallel to the development in the association of those concepts with God in the OT and Apocrypha. First wisdom, and then word, was associated with Jesus: First Jesus was represented as having wisdom, then as the wisdom of God, and finally as the word of God. Thus he was thought to serve some of the same functions as the wisdom and word of God in the OT, e.g. as an agent in creation. The original readers of John's Prologue were more aware of the theological undertones of the term *logos* than we can ever hope to be.—D.J.H.

145. E. D. FREED, "Egō Eimi in John 1:20 and 4:25," *Cath Bib Quart* 41 (2, '79) 288-291.

The words *egō eimi* are associated with Jesus' messiahship first in a negative way with reference to John the Baptist (Jn 1:20) and then in a positive way in the dialogue with the Samaritan woman (Jn 4:25-26). Other NT occurrences of the formula (Acts 13:24-25; Mk 13:6; 14:61-62) suggest that the two passages reflect a pre-Johannine tradition.—D.J.H.

146. F. J. MOLONEY, "From Cana to Cana (Jn. 2:1-4:54) and the fourth Evangelist's concept of correct (and incorrect) faith," *Salesianum* 40 (4, '78) 817-843.

The Johannine version of the beginning of Jesus' public ministry in 2:1-4:54 sets out to establish radical openness to the word of Jesus as an all-important criterion for correct faith. The section is framed by two examples of complete faith: the mother of Jesus in a Jewish context (2:1-11), and the official in a non-Jewish context (4:43-54). Within this frame there is a twofold repetition of examples moving from no faith (the Jews, the Samaritan woman) to partial faith (Nicodemus, the Samaritan woman) to complete faith (John the Baptist, the Samaritan villagers). The first series (2:12-3:36) takes place in an entirely Jewish world; the second series (4:1-42) occurs in a heterodox or missionary world. John's own comments come after the first example of faith (2:23-25) and before the last example (4:31-38).—D.J.H.

147. M. DE BURGOS NÚÑEZ, "Catequesis sobre el amor de Dios, la fe en el Hijo y la salvación del mundo en Jn 2,23 - 3,21. El diálogo con Nicodemo," *Communio* 12(1, '79) 3-51.

After discussing the composition and structure of Jn 2:23-3:21, the article examines the narrative codes in 2:23-25 and 3:1-2a, the dialogue in 3:2a-10, and the christological discourse in 3:11-21, 35-36. The passage is a christological reinterpretation of faith. All of Johannine Christology is explained by the union of Jesus and the Father, which exercises a soteriological function. The word of Jesus is the only revelation of himself, of God, and of salvation. Christological faith has a determined and specific end for humanity: the possession of eternal life. John's Christology requires faith in the crucified Son (3:14-15), in the love of God (3:16), and in the Savior of the world (3:17-21). This Johannine catechesis on faith confronts us with a *fides quae creditur*, a faith that is "to do the truth."—S.B.M.

Jn 4:25-26, § 24-145.

148. J. BERNARD, “Témoignage pour Jésus-Christ: Jean 5:31-47,” *MélSciRel* 36 (1, ’79) 3-55.

This sequel to the author’s study of Jn 5:1-30 [§§ 20-831; 21-790] divides the discourse about the witnesses to Jesus in Jn 5:31-47 into seven strophes (vv. 31-32, 33-36a, 36b-e, 37-38, 39-40, 41-44, 45-47) and provides a structural analysis and an exegesis for each strophe. Jesus’ refusal to seek his own glory proved his authenticity as a prophet. But his claim about the Sabbath was so far from the whole Jewish tradition that he had to invoke more extraordinary and fundamental testimonies—works of power and an unequivocal indication of God’s initiative comparable to Moses’ experience on Sinai. Jesus had recourse to the testimony of God himself, and presented his own coming into the world as the completion of the history of salvation. His coming was announced by the Scriptures and gave meaning to them.—D.J.H.

Jn 6:1-21, § 24-110.

149. M. ROBERGE, “Jean VI, 22-24. Un problème de critique littéraire,” *Lav Théol Phil* 35 (2, ’79) 139-151.

The material in Jn 6:22-24 [see § 23-888] can be divided on literary-critical grounds into primitive text (vv. 22a, 22c, 24c) and explanatory glosses (vv. 22b, 23, 24ab). The central motif is the absence of Jesus (v. 22c), which provokes the crowd to search for him (v. 24c). These verses together with v. 25 allowed the redactor to join the Synoptic block of the multiplication of the loaves (6:1-15) and the walking on water (6:16-21) with the Johannine block of the bread-of-life discourse (6:26-59) and the reactions to it (6:60-71). This hypothesis is confirmed by attention to Jn 6:15 and 6:26.—D.J.H.

150. [Jn 6:25-59] D. MUÑOZ LEÓN, “El sustrato targúmico del Discurso del Pan de Vida. Nuevas aportaciones: La equivalencia ‘venir’ = ‘aprender/creer’ (Jn 6, 35.37.45) y la conexión ‘vida eterna’ y ‘resurrección’ (Jn 6, 40.54),” *Est Bib* 36 (3-4, ’77) 217-226.

This note on the Johannine bread-of-life discourse calls attention to verbal parallels and ideological connections with Targums of the Prophets based principally on the way the latter translates the verb “to come” and the link it establishes between “eternal life” and “resurrection.” After singling out for consideration verses such as Jn 6:26, 31-32, 35 (see Isa 55:1, 3a; Jer 2:2c), 40, the article concludes that the dialogue-discourse in Jn 6:25-59 is deeply rooted, with respect to both form (homily) and vocabulary (targumizing), in the Jewish tradition imbued with the Christian faith. It is a Christian homiletic midrash.—S.B.M.

151. Z. C. HODGES, “Problem Passages in the Gospel of John. Part 7: Rivers of Living Water—John 7:37-39,” *BiblSac* 136 (543, ’79) 239-248. [See § 23-887.]

The traditional punctuation of Jn 7:37-38, which starts a new sentence with *ho pisteuōn*, is most consonant with the Evangelist’s style and perspective. The only reasonable antecedent for *autou* in v. 38 is *ho pisteuōn*. The scriptural passage alluded to in v. 38 is Ezek 47:1-11. On the Last Day the believer will become an abundant source of living water in a world remade by God.—D.J.H.

152. [Jn 7:53-8:11] S. A. JAMES, “The Adulteress and the Death Penalty,” *Journ Evang Theol Soc* 22 (1, ’79) 45-53.

The words and actions of Jesus in Jn 7:53-8:11 exhibit strict compliance with the letter

and spirit of the Mosaic Law: He tests the integrity of the witnesses and, in the absence of credible witnesses, dismisses the charges against the woman. He does not invalidate the propriety of the death penalty either for capital crimes in general or for the specific crime of adultery.—D.J.H.

153. L. SABOURIN, “A Ressurreição de Lázaro (Jo 11,1-44),” *Revist Cult Bib* 2 (7-8, ’78) 293-298.

The Fourth Gospel must be read in light of the faith in which it was written. Its historical and symbolic contexts must both be taken into account. The story of the raising of Lazarus (Jn 11:1-44) is analyzed here with respect to each of these contexts, and is seen as a prelude to the passion accomplished under the sign of glory.—S.B.M.

Jn 11:44, § 24-67.

Jn 12:25, § 24-111.

154. J. D. M. DERRETT, “‘Domine, tu mihi lavas pedes?’ (Studio su Giovanni 13,1-30),” *Bib Or* 21 (1, ’79) 13-42.

According to Jn 13:1-30, Jesus offered himself as a slave and was accepted as one, though at that moment he did not make known all the implications of what he had done. By washing the feet of his disciples Jesus became their slave, not to serve their purposes but to establish a new society. The Jewish legal system (see *m. Qidd.* 1:3; *b. Qidd.* 22b) did not regard a Gentile slave as the property of a Jewish owner until the slave had performed some act of personal service for his master such as helping him bathe or bringing him his towel. That the interpretation presented here has escaped the attention of ancient and modern scholars is due partly to their unfamiliarity with Jewish law.—J.J.C

155. W. STENGER, “*Dikaiosynē* in Jo. xvi 8. 10,” *Nov Test* 21 (1, ’79) 2-12.

According to Jn 16:7-11, one of the Paraclete’s tasks is to bring to light (*elenchein*) the righteousness of Jesus. That righteousness consists in Jesus’ relationship to the One who sent him; it not only includes his eschatological triumph but even reaches back to his preexistence. This christological understanding of *dikaiosynē* in Jn 16:8, 10 is confirmed by the application of the attribute *dikaios* to Jesus in 1 Jn 2:1, 29; 3:7.—D.J.H.

156. [Jn 19:23-24] I. DE LA POTTERIE, “La tunique sans couture, symbole du Christ grand prêtre?” *Biblica* 60 (2, ’79) 255-269.

Contrary to a relatively recent view (originating in the 17th century), the symbolic focus of Jn 19:23-24 is ecclesiological rather than christological. The Johannine interest in the “tunic without seam” does not imply a similarity in dress between Jesus and the Jewish high priest. It is not related to a sacerdotal Christology, for which there is no convincing evidence in the Fourth Gospel. These verses, and the seamless tunic in particular, express symbolically the Johannine theme of the unity of the church constituted by the death of Jesus on the cross.—J.H.E.

Jn 20:7, § 24-67.

157. A. CHARBEL, “Giov. 20,17a: ‘Nondum enim ascendi ad Patrem?’” *Bib Or* 21 (1, ’79) 79-83.

Summarizing F. Stein’s study published in *Revist Cult Bib* 4 (1960) 14-23 and 69-77, this

article interprets Jn 20:17a as implying that only spiritual contact with Jesus is now fitting: "Do not cling to me. Have I not ascended to my Father?" Resurrection and ascension are identified, and *oupo* functions as an interrogative adverb introducing a question (see Mk 8:17). The apparitions to Mary Magdalene and the others seem to involve a descent and a subsequent ascent prior to the definitive ascension.—J.J.C.

158. B. DE SOLAGES AND J.-M. VACHEROT, "Le Chapitre XXI de Jean est-il de la même plume que le reste de l'Évangile?" *BullLitEccl* 80 (2, '79) 96-101.

Using the mathematical method of factor analysis, this study of words frequently employed in the Synoptic Gospels and the Fourth Gospel reveals that Jn 21 belongs with the other narrative chapters in Jn (2, 4, 9, 11, 18-20). Three folding charts accompany the article.—D.J.H.

Acts of the Apostles

159. J. A. ZIESLER, "The Name of Jesus in the Acts of the Apostles," *JournStudNT* 4 ('79) 28-41.

In Acts, Luke did not use a concept of "the name of Jesus" to convey the presence of an otherwise absent Lord or to substitute for that presence. The expression occurs in relation to (1) baptism, (2) preaching, teaching, or speaking, (3) healing, and (4) Jesus himself. The only common tendency in all these cases is toward connecting "the name of Jesus" with the gospel.—D.J.H.

Acts, §§ 24-121, 123, 125, 180.

Acts 1:1-2, § 24-128.

160. H. K. MOULTON, "Acts 2.22—'Jesus . . . a man approved by God?'" *Bib Trans* 30 (3, '79) 344-345.

It is unjustifiable to argue that Jesus was simply a man on the basis of the word *andra* in Acts 2:22. The term means no more than "a person" or "someone." It does not state that Jesus was human rather than divine.—D.J.H.

161. A. WEISER, "Das Gottesurteil über Hananias und Saphira-Apg 5,1-11," *TheolGlaub* 69 (2, '79) 148-158.

The punishment of Ananias and Sapphira according to Acts 5:1-11 takes the form of a *Normenwunder* and has analogues in OT, Jewish, and Hellenistic literature. The earliest version of the story (vv. 1, 2b, 8, 3a, 4a, 5a, 6, 5b) focused on Ananias' deceitfulness and offered moral-paraenetic advice to Palestinian Jewish Christians. Though the historical event of Ananias' death probably underlies the account, it is difficult to determine the precise circumstances of that event. The expanded version of the story in Acts 5:1-11 shifts the focus to the sin of holding back part of the proceeds (v. 3b). It warns against Satan's temptation (see Lk 4:1-13) to the selfish use of material goods.—D.J.H.

162. [Acts 7:9-16] E. RICHARD, "The Polemical Character of the Joseph Episode in Acts 7," *JournBibLit* 98 (2, '79) 255-267.

The Joseph episode (Acts 7:9-16) in Stephen's speech is far from neutral in its presentation of Israel's early ancestors. Only Joseph (and Jacob, who is necessary for the plot line)

is treated positively (see vv. 9-11). In fact, Joseph is a forerunner of Stephen: God is with him, just as the glory of God, Jesus the Son of Man, will form part of Stephen's vision (vv. 55-56). On the other hand, Joseph's brothers are worthy ancestors of Stephen's murderous audience. Acts 7 is a negative/positive and, therefore, polemical history of Israel in which a Christian writer surveys the past with serious ambivalence before setting his characters on the road leading away from Jerusalem. Stephen's speech (and the Joseph episode in that context) is, among other things, a farewell speech to Judaism.—D.J.H.

163. P. DE MEESTER, "Le pèlerin d'Ethiopie. Essai d'une interprétation 'africaine' des Actes 8,26-40," *Telema* 18 ('79) 5-18.

Acts 8:26-40 recounts Philip's presentation of the gospel to the Ethiopian pilgrim, a black African who was most likely the queen's chancellor. The story of his conversion revolves around the quotation of Isa 53:7-8 in vv. 32-33 and exhibits an intricate structure (abcdcba). It furnishes a good model for the "inculturation" of the gospel in Africa today.—D.J.H.

164. [Acts 15-18] B. N. KAYE, "Acts' Portrait of Silas," *NovTest* 21 (1, '79) 13-26.

In Acts 15 Silas, a Jewish Christian, represents the Jerusalem church to the Gentile church in Antioch. In the travel narrative from Philippi through Thessalonica and Beroea to Corinth, Silas is given special prominence. Working through Jewish institutions, he and Paul encounter persecution and opposition as Jewish missionaries. But in Corinth (Acts 18) Luke portrays a change from this pattern to a Gentile mission not based in the synagogue. It is significant that at this point Silas drops from view entirely.—D.J.H.

165. [Acts 16:6-18:5] F. F. BRUCE, "St. Paul in Macedonia," *BullJohnRylUnivLibMan* 61 (2, '79) 337-354.

The record in Acts 16:6-18:5 of Paul's visit to Macedonia in A.D. 50 provides an admirable example of Luke's accuracy with regard to the political constitution of the successive cities mentioned in the course of the narrative. In each Macedonian city that he visited, Paul established a community of believers, but then had to leave it abruptly. Nevertheless, the immature faith of these people proved equal to the challenges posed by the opposition. When he first landed in Macedonia, Paul probably intended to press on westward along the Via Egnatia to Rome. Five years after his enforced departure from Macedonia, he was able to revisit the province and encountered no great difficulties.—D.J.H.

EPISTLES—REVELATION

Paul

166. J.-N. ALETTI, "Bulletin paulinien," *RechSciRel* 67 (2, '79) 289-313.

Descriptions and evaluations of eleven books on Paul's writings published in English, German, Italian, or Spanish are presented under three headings: commentaries (two), treatments of a single letter (six), and treatments of several letters (three).—D.J.H.

167. W. D. DENNISON, "Indicative and Imperative: The Basic Structure of Pauline Ethics," *CalvTheolJourn* 14 (1, '79) 55-78.

Scholars since the late 19th century have been discovering that the combination of the indicative and the imperative supplies the basic structure for Pauline ethics. Paul's ethical outlook can be expressed by the following statement: "Become what you are in Christ." Doing the works of righteousness (imperative) is a witness and testimony by the believer to the covenant community and to the world of the actual historical death, resurrection, and ascension of Jesus (indicative).—D.J.H.

168. G. LINDESKOG, "Der Beitrag von Hans-Joachim Schoeps zur Paulusforschung," *ZeitRelGeist* 31 (1, '79) 27-47.

A detailed summary of H.-J. Schoeps's *Paulus* (1959; English trans., 1961) along with evaluative comments on specific positions. This important book presents historical research and biblical exegesis in a sharp and masterful way. According to Schoeps, the elements of Pauline theology were Jewish in origin, but their combination resulted in un-Jewish theologoumena. Schoeps argues that Paul's view of Jesus as the Son of God went beyond the boundaries of Judaism and that his idea of the Law was a misunderstanding.—D.J.H.

169. D. J. LULL, "The Spirit and the Creative Transformation of Human Existence," *JournAmAcadRel* 47 (1, '79) 39-55.

This paper demonstrates how the major concerns of Paul's, R. Bultmann's, and W. Pannenberg's concepts of the Spirit can be taken into account in process theology. The Spirit is God's activity in the world seeking to bring about a creative transformation of human existence in which, by evoking sustained attention to the creative-redemptive presence of God in the world, primacy is given to God's lures toward the realization of the most relevant possibility of being human. This creative transformation of human existence has its origin in the historical event of the death and resurrection of Christ. At the same time, however, the Spirit known in the new life of Christian faith is the same God who is the constant, creative ground of all things, including "nature." The Spirit, therefore, is a particular but not exclusive mode of God-in-the-world.—D.J.H.

170. O. F. A. MEINARDUS, "Dalmatian and Catalanian Traditions about St. Paul's Journeys," *Ekklesiastikos Pharos* [Addis Ababa] 61 (1-4, '79) 221-230.

This article deals with two local traditions: a Dalmatian-Croatian tradition pertaining to the site of Paul's shipwreck on the island of Mljet [see §§ 19-177; 22-466], and a Catalanian tradition about the apostle's missionary journey to Spain [see § 23-182]. After a discussion of the relevant NT texts (Acts 27:27-28:10; Rom 15:24, 28), the official and popular traditions about Paul's journeys to *Melitē* and Spain are examined.—D.J.H.

171. K. N. E. NEWELL, "St Paul and the Anger of God," *IrBibStud* 1 (2, '79) 99-114.

In the OT and postexilic Judaism, God's anger was accepted as part of his covenantal nature and as repeatedly demonstrated in his relationship with Israel and the nations. Jesus' teaching on the future consummation of the kingdom makes it difficult to maintain that he discarded the concept of the wrath of God. C. H. Dodd's arguments that Paul rejected this "archaic" concept are not convincing. In the cross Paul saw the reality of human guilt and of divine wrath as well as the overwhelming reality of forgiving love. He

detected the righteous anger of God active within the world and presented an awful picture of the wrath to come.—D.J.H.

172. R. PREGEANT, “Grace and Recompense: Reflections on a Pauline Paradox,” *Journ Am Acad Rel* 47 (1, ’79) 73-96.

At several points (e.g. Rom 2:6, 13) Paul expresses a notion of recompense that appears to contradict his proclamation of justification by grace through faith. A partial resolution of the problem is made possible by recognizing that genuine faith expresses itself in deeds. But the tension remains, and this resolution shows an internal strain on the meaning of justification by faith. A Whiteheadian understanding of language fosters an appreciation of the text’s ability to signify through such tension. It also reveals a tendency in Paul’s thought toward a coherent conceptualization that does justice to both elements in the paradox. A reconstruction of Paul’s message is offered as a way of honoring this tendency and allowing his most basic claims to function freely.—D.J.H.

173. J. STĘPIEŃ, “*Syneidesis* (das Gewissen) in der Anthropologie des Apostels Paulus,” *Coll Theol* 48 (special issue, ’78) 61-81.

This investigation of *syneidēsis* reviews past research on the topic, discusses its meaning in writings prior to and contemporary with Paul’s letters, and examines its NT occurrences. Paul took over the term’s basic meaning of “knowing with” or “being conscious with” and enriched it with Christian dimensions. The three constitutive elements in Paul’s use of the word are witness based on joint knowledge, judgment, and direct relationship with God. These elements are also present in the relevant passages from the Pastorals, Hebrews, 1 Peter, and Acts.—D.J.H.

Romans, 1-2 Corinthians

174. R. S. BARBOUR, “Biblical Classics: X. Karl Barth: The Epistle to the Romans,” *Exp Times* 90 (9, ’79) 264-268.

K. Barth’s *Römerbrief* (1918; 2nd ed., 1921) was a protest in the name of God and the Scriptures against the theology, religion, culture, and history of the 19th century. The book still raises important questions: Is the “infinite qualitative distinction” between God and humanity only a consequence of the fall and sin, or is there more to it than that? What is the relation between historical-critical exegesis and theological exegesis? Whatever the book’s shortcomings as a work of biblical theology, its publication gave a great impetus to the rapprochement between critical exegesis and the dogmatic use of Scripture, which has been one of the best features of biblical and theological endeavor in the last half century—D.J.H.

1 Cor 7:15, § 24-113.

175. J. MURPHY-O’CONNOR, “Food and Spiritual Gifts in 1 Cor 8:8,” *Cath Bib Quart* 41 (2, ’79) 292-298.

In 1 Cor 8:8 Paul quoted a Corinthian slogan: “Food will not bring us before God. If we do not eat, we do not abound; if we eat, we are not lacking.” According to the slogan, idol-meat was morally neutral and did not place one in danger of incurring God’s wrath. Abstention from food that had been offered to idols did not produce any increase in

spiritual gifts. Conversely, even though the “men of knowledge” had eaten such food, their spiritual gifts were in no way diminished.—D.J.H.

176. [1 Cor 12-14] A. C. THISELTON, “The ‘Interpretation’ of Tongues: A New Suggestion in the Light of Greek Usage in Philo and Josephus,” *Journ Theol Stud* 30 (1, ’79) 15-36.

Analysis of *diermēneuō*, *hermēneuō*, and related terms in the writings of Philo and Josephus shows that these expressions can mean “put into words” or “produce articulate speech.” The old claim that Paul regarded “tongues” as translatable languages is open to serious objections. But the suggestion that *diermēneuō* means “put into words” does justice to the Greek syntax of 1 Cor 14:5 and 14:27-28. The gift of *hermēneia glōssōn* mentioned in 12:10 (see also 12:30 and 14:26) seems to refer to the ability to articulate the experience of tongues for the benefit of the community. The thrust of Paul’s argument is summarized in 14:13: “Therefore, he who speaks in a tongue should pray for the power to produce articulate speech.”—D.J.H.

177. [1 Cor 15] K. M. SEBASTIAN, “The Victory over Death,” *Jeevadharma* 9 (50, ’79) 128-138.

Paul’s chief concern in 1 Corinthians 15 was to show the intrinsic connection between Jesus’ bodily resurrection and our own bodily resurrection. The article discusses the fact of the Christian’s resurrection, faith as an essential condition for it, and the nature of the resurrection in relation to faith and the concept of humanity.—D.J.H.

178. W. STENGER, “Beobachtungen zur Argumentationsstruktur von 1 Kor 15,” *Ling Bib* 45 (’79) 71-128.

This study of the logical strategies and argumentative structures in 1 Corinthians 15 seeks to communicate the content of Paul’s thought. Rhetorical and semantic markers, as well as pronouns, repeated words, and logical sequences, are identified and used as the basis for a graphic analysis of the passage, its references, and its theological development, which moves toward a concluding appeal to the community for harmony.—W.G.D.

179. M. BACHMANN, “Zur Gedankenführung in 1. Kor. 15, 12ff.,” *Theol Zeit* 34 (5, ’78) 265-276.

T. G. Bucher’s analysis of the logic of Paul’s argument in 1 Cor 15:12-20 [§ 19-1037] is faulty. Bucher outlines the argument as follows: (1) If it is not true that there is a general resurrection from the dead, then Christ is not raised. (2) But Christ has been raised. (3) Therefore, there is a general resurrection from the dead. The critical issue is the interpretation of the phrase *anastasis nekrōn*. Instead of understanding it as referring to a general resurrection from the dead, we should translate it specifically as “leaving the realm of the dead.” Christ then becomes the instance proving that some, at least, return from the realm of the dead. The issue is not what will happen generally in the future for all, but what has already happened.—J.H.N.

180. J. E. MORGAN-WYNNE, “2 Corinthians VIII. 18f. and the Question of a Traditionegrundlage for Acts,” *Journ Theol Stud* 30 (1, ’79) 172-173.

Analysis of 2 Cor 8:18-19 reveals that the collection was widely known in the Pauline churches, that the brother set apart was respected, and that the amount contributed by the Corinthians would soon be known in other Pauline churches. This text supports J.

Jervell's contention that the activities of the apostles and the progress of the Christian mission were matters of interest in the early church and that such traditions may have been available to the author of Acts.—D.J.H.

Galatians—Philemon

181. [Gal 3:13-29] C. H. COSGROVE, "The Mosaic Law Preaches Faith: A Study in Galatians 3," *West Theol Journ* 41 (1, '78) 146-164.

In his study of Gal 3:10-12, D. P. Fuller [§ 20-551] showed that, according to Paul, the Mosaic Law enjoined faith and that only Jewish perversion of its intention associated the Law with works-righteousness. Analysis of the continuation of Paul's argument in Gal 3:13-29 supports Fuller's assertion that "works of the Law" refers to the sin of legalism. Paul saw the Mosaic Law as very much opposed to works-righteousness. In Gal 3:10-29 the traditional distinction between Law and gospel vanishes.—D.J.H.

Gal 3:15-20, § 24-198.

182. E. LUCCHESI, "Nouveau Parallèle entre Saint Paul (*Gal.* iii 16) et Philon d'Alexandrie (*Quaestiones in Genesim*)?" *Nov Test* 21 (2, '79) 150-155.

The tradition history of the distinction between the *sperma* and the *spermata* of Abraham in Gal 3:16 should include a passage from Philo's *Quaestiones in Genesim*, now available only in Ambrose's *De Abraham* 2.7.39-41. The parallelism between the two texts does not prove that Paul knew Philo's work. Rather, both Philo and Paul drew on rabbinic exegetical traditions known generally in Hellenistic Judaism.—J.H.N.

183. [Gal 3:28] A. D. LITFIN, "Evangelical Feminism: Why Traditionalists Reject It," *Bibl Sac* 136 (543, '79) 258-271.

The phrase "neither male nor female" in Gal 3:28 is part of a theological statement about the fundamental equality of men and women in their standing before God. It does not demand the elimination of the distinctive male and female roles in society. The impetus behind the evangelical feminists' contention that all gender-based roles are to be eliminated on the strength of Gal 3:28 is the spirit of this present age, not the spirit of the NT.—D.J.H.

184. D. J. ROWSTON, "Changes in Biblical Interpretation Today: The Example of Ephesians," *Bibl Theol Bull* 9 (3, '79) 121-125.

The article traces the fortunes of the hypothesis proposed by P. R. Jones and R. P. Martin [§ 13-303] that Luke published the letter to the Ephesians in Paul's name either during Paul's final stay in prison or after his martyrdom under Nero. This theory combines a traditional view of Acts with a radical estimate of Ephesians.—D.J.H.

185. C. L. ROGERS, "The Dionysian Background of Ephesians 5:18," *Bibl Sac* 136 (543, '79) 249-257.

The wild, drunken practices connected with the worship of Dionysus form the general cultural background to Paul's commands in Eph 5:18. The term *asōtia* is a fitting description of the behavior of the Dionysian worshipers. The verse draws a contrast between being filled with the "spirit" of Dionysus through wine and being filled with the Spirit of the true and living God.—D.J.H.

186. W. J. DALTON, "The Integrity of Philippians," *Biblica* 60 (1, '79) 97-102.

According to J.-F. Collange, Philippians is a compilation of three shorter Pauline letters: (1) 4:10-20; (2) 1:1-3:1a; 4:2-7, 21-23; (3) 3:1b-4:1, 8-9. But the content and vocabulary of Phil 3:20-21 suggest that the thoughts and phrases of the christological hymn in 2:6-11 were still fresh in Paul's mind. Furthermore, the common elements at the beginning (1:5, 7) and the end (4:10, 13, 15), which express the idea of partnership, bind the whole into one unit. Finally, from the beginning of its manuscript history Philippians has been one letter. Even if the existence of three original letters could be established, it would be an antiquarian exercise to limit the exegesis of the text to this conclusion.—D.J.H.

187. F. MANNS, "Col. 1, 15-20: midrash chrétien de Gen. 1, 1," *RevSciRel* 53 (2, '79) 100-110.

The several Greek prepositions equivalent to the Hebrew preposition *b* and the use of the term *ktizō* ("create") suggest that Col 1:15-20 is a Christian midrash on Gen 1:1. This hypothesis is confirmed by the representation of Christ as Wisdom and as the image of God. Gen 1:1 was read at the beginning of Nisan, and so Col 1:15-20 should probably be viewed as an Easter hymn. Indeed, the traditional Jewish pattern of creation-Passover-eschatological creation has been christianized in the hymn by the mention of the blood of the cross and the resurrection from the dead. The hypothesis that Col 1:15-20 is a Christian midrash on Gen 1:1 also explains the presence of several polemical passages in rabbinic literature.—D.J.H.

188. W. McCOWN, "The Hymnic Structure of Colossians 1:15-20," *EvangQuart* 51 (3, '79) 156-162.

In the pre-Pauline hymn of praise to Christ in Col 1:15-20, vv. 17-18a function as a refrain between two stanzas of comparable length (vv. 15-16 and 18b-20). This analysis requires no deletions or alterations in the words of the text. A new translation that pays special attention to the movements of the music and the poetics of the words is provided.—D.J.H.

189. J. PLEVNIK, "1 Thess 5,1-11: Its Authenticity, Intention and Message," *Biblica* 60 (1, '79) 71-90.

1 Thes 5:1-11 is neither a non-Pauline interpolation nor an antignostic polemic. Rather, Paul's basic intention appears in the exhortation (vv. 6-8) to spiritual wakefulness and sobriety, which he understood to mean a life of faith, love, and hope. 1 Thes 5:2b, 3, 6 probably refers to the source underlying Lk 21:34-36, and some other phrases in vv. 4-10 may reflect the use of a pre-Pauline tradition. In 1 Thes 5:1-11, Paul removed from Christian life all speculations and unfounded fears about the future and redirected the Thessalonians to a life of faith, love, and hope.—D.J.H.

190. P. ROGERS, "The Pastoral Epistles as Deutero-Pauline," *IrTheolQuart* 45 (4, '78) 248-260.

The external evidence in favor of the Pastorals' authenticity is as strong as it is for the other Pauline epistles. There are three internal arguments against Pauline authorship: (1) The Pastorals do not fit into Paul's career as reported in Acts. (2) In vocabulary and style they differ considerably from the universally recognized Pauline epistles. (3) The theology they propose is in sharp contrast to Paul's. The best solution to the problem is the idea of

deutero-Pauline authorship. This theory postulates that a group of Paul's disciples or admirers collected and edited his writings after his death. Besides preserving the Pauline epistles, this school supplemented them with other material designed to apply Paul's message to new situations prevailing in the postapostolic church.—D.J.H.

191. L. T. JOHNSON, "II Timothy and the Polemic Against False Teachers: A Re-examination," *Journ Rel Stud* 6 (2, '78)/7 (1, '79) 1-26.

2 Timothy is a personal, paraenetic letter in which Paul is presented as the model for Timothy's words and attitudes (1:3-2:13) and Timothy's mode of teaching is put forward by means of antithesis to false teachers (2:14-4:8). The letter follows the form of personal paraenesis described by ps.-Libanius and illustrated by *Ad Demonicum*. The philosophical protreptic discourses by Epictetus, Lucian of Samosata, and Dio Chrysostom furnish the best parallels to the polemical language in 2 Timothy. This language is to a large extent stereotyped, and identifying the opponents is hazardous. Both 1 Timothy and Titus use polemical language in a way very similar to 2 Timothy.—D.J.H.

192. T. C. SKEAT, "'Especially the Parchments': A Note on 2 Timothy IV. 13," *Journ Theol Stud* 30 (1, '79) 173-177.

In 2 Tim 4:13 the word *malista*, instead of differentiating *biblia* from *membranai*, in fact equates them, at least to the extent of defining or particularizing the general term *biblia*. This use of *malista* occurs in Tit 1:10 and 1 Tim 4:10 and in several Greek letters on papyrus. An idiomatic English translation of the final words of 2 Tim 4:13 would be: "the books—I mean the parchment notebooks."—D.J.H.

193. F. F. CHURCH, "Rhetorical Structure and Design in Paul's Letter to Philemon," *Harv Theol Rev* 71 (1-2, '78) 17-33.

Paul's appeal to Philemon is framed in the manner of deliberative rhetoric, adapted to the requirements of his own particular epistolary structure and style. The thanksgiving (vv. 4-7) serves the purpose of an exordium; the main body (vv. 8-16), of a proof; and the body-closing (vv. 17-22), of a peroration. Whether Paul was trained in school or acquired his talent through a natural course of observation and imitation, he was a master of rhetorical persuasion.—D.J.H.

Hebrews

194. J. GALOT, "Le sacrifice rédempteur du Christ selon l'épître aux Hébreux," *Esp Vie* 89 (26, '79) 369-377.

In Hebrews the priesthood of Christ is presented as transcendent, human and mediatorial, and heavenly. His priestly sacrifice is genuine, unique, and efficacious, as well as expiatory. This sacrifice, offered by the Son of God and animated by the Holy Spirit, gains a divine favor that signifies the definitive union between God and humanity.—D.J.H.

195. J. E. MARTINS TERRA, "A Libertação Escatológica na Epístola aos Hebreus. O Povo de Deus a Caminho do Santuário," *Revist Cult Bíb* 2 (7-8, '78) 325-343.

The article reviews the Christology of Hebrews as a prelude to discussing the people of God on the way to the sanctuary and the salvific value of the way. Other themes explored are our solidarity with Christ, Israel as the antitype of the Christian people, disbelief, and perseverance in faith.—S.B.M.

196. A. VANHOYE, "Cristo Sumo Sacerdote," *Revist Cult Bib* 2 (7-8, '78) 313-323.

After reviewing the OT and NT background to the problem of Jesus' high priesthood, the article focuses on the epistle to the Hebrews. Through a new conception of priesthood, Hebrews presents the royal priesthood of Christ and of Christians together with a ministerial priesthood. Answers to various questions asked today about the priesthood can be derived from its teaching.—S.B.M.

197. H. W. ATTRIDGE, "'Heard Because of His Reverence' (Heb 5:7)," *Journ Bib Lit* 98 (1, '79) 90-93.

Philo's discussion of the prayers of Abraham and Moses in *Quis heres* 1-29 furnishes the proper background for understanding the reference to Jesus' prayer in Heb 5:7. Jesus, like Abraham and Moses, was "heard because of his reverence" for and submission to the Sovereign who alone can deliver from the lasting dominion of death.—D.J.H.

198. J. J. HUGHES, "Hebrews ix 15ff. and Galatians iii 15ff. A Study in Covenant Practice and Procedure," *Nov Test* 21 (1, '79) 27-96.

Because of the internal evidence (lexical, syntactical, and semantic) and because of the external evidence (regarding ratification, inheritance, *mesitēs*, and *pheirein*), it seems certain that the author of Hebrews employed *diathēkē* in 9:15-22 in a consistent way to mean "covenant." Likewise, because of the internal evidence (lexical, syntactical, and semantic) and because of the external evidence (regarding nullification, codicils, and ratification), it seems certain that Paul used *diathēkē* in Gal 3:15-20 to mean "covenant." It is impossible to interpret *diathēkē* in either passage as meaning "will," "testament," "disposition," or "covenant of grant." The detailed knowledge of covenant procedures manifested in these two texts suggests that the covenant theme had a more widespread influence on Christian theology than has been recognized. A list of extrabiblical references to *diathēkē* and related terms concludes the article.—D.J.H.

Catholic Epistles

199. J.-L. BLONDEL, "Le fondement théologique de la parénèse dans l'épître de Jacques," *Rev Théol Phil* 29 (2, '79) 141-152.

The letter of James is penetrated by reflections on the Christian condition and the nature of faith, and thus contains a theological foundation for its ethical teaching and paraenesis. After studying the central concept of the person living *coram Deo*, the article analyzes the theme of perfection and indicates the major points in the epistle's theology of the word. The ethical teaching of the letter is consistent, interim, and social.—D.J.H.

200. A. VICENT CERNUDA, "La filiación divina según *kai* en 1 Jn 2,29 y 3,1," *Est Bib* 36 (1-2, '77) 85-90.

In 1 Jn 2:29 and 3:1, the divine filiation of the Christian is asserted, and the particle *kai* is used in a distinctive way. This article discusses the text-critical problems posed by the verses and the consequent difficulties of translation. The intimate connection between the two verses indicates the double and symmetrical use of *kai*, which points to the real yet nuanced divine filiation of Christians. The particle thus acts as a cipher for the regeneration of Christians in baptism. —S.B.M.

Revelation

201. S. LÉGASSE, “Les chrétiens et le pouvoir séculier d’après l’Apocalypse johannique,” *Bull Lit Eccl* 80 (2, ’79) 81-95.

Faced with the incompatibility between the imperial cult and Christian faith, John excluded armed revolt as an appropriate response and urged constancy (*hypomoneē*) even to the point of martyrdom. The deaths of the martyrs, however, were viewed as helping to set in motion the eschaton, when divine vengeance would be inflicted on the persecutors.—D.J.H.

202. [Rev 2:1-7] D. A. CARSON, “A Church that Does All the Right Things, But . . . ,” *Christ Today* 23 (18, ’79) 994-997.

In Rev 2:1-7 the Ephesian believers are commended for their disciplined and persevering labor, for their vigilance, and for hating the practices of the Nicolaitans. But they are reproached for letting their love dwindle and wither. They are urged to remember their former heights, to repent, and to return to doing the things prompted by their first love.—D.J.H.

203. [Rev 4:6-8] J. LEVEQUE, “Les quatre vivants de l’Apocalypse,” *Christus* [Paris] 26 (103, ’79) 333-339.

The four living creatures around the heavenly throne (Rev 4:6-8) have both astral and liturgical functions. Irenaeus identified them with the Evangelists: lion/John, ox/Luke, man/Matthew, and eagle/Mark. His emphasis on the four voices expressing a single message remains sound.—D.J.H.

BIBLICAL THEOLOGY

204. B. L. MARTIN, “Some reflections on the unity of the New Testament,” *Stud Rel/Sci Rel* 8 (2, ’79) 143-152.

The German discussion of unity and diversity among the NT writings has been marked by a reduction of all relationships to the contradictory and the harmonizable. This accounts for the assumption that the NT is filled with contradictions, and it leaves unnoticed the large middle ground of relationships. But the crucial question about diversity in the NT is whether we are dealing with dialectically opposed horizons. For example, close inspection shows that the apparent contradiction between the Matthean and Pauline views of Christ’s relation to the Law is actually a matter of diverse, noncomplementary, but compatible perspectives.—D.J.H.

205. A. SAND, “Überlegungen zur gegenwärtigen Diskussion über den ‘Frühkatholizismus,’” *Catholica* 33 (1, ’79) 49-62.

The article surveys scholarly opinion about the nature and origin of early catholicism, the definition of the gospel within the canon of Scripture, and the presence of early catholicism in the NT. The term “early catholicism” should be abandoned, because it is one-sided and prejudicial. The quest for the center of Scripture is legitimate and necessary, but the search for a canon within the canon is exposed to too many contingencies.—D.J.H.

Christology

206. M. BOUTTIER, “Evangelium Christi, Evangelium de Christo,” *Rev Théol Phil* 29 (2, '79) 123-139.

After explaining the problem of the relation between the gospel of Christ (e.g. Mk 1:15) and the gospel about Christ (e.g. 1 Cor 15:1-4; Rom 1:1-4), the article discusses the characteristics of the kingdom proclaimed by Jesus and the characteristics of the apostolic preaching about the crucified and risen Christ. Though the *evangelium Christi* and the *evangelium de Christo* cannot be separated, it is useful to distinguish the two faces of the gospel and to recognize their reciprocal perspectives.—D.J.H.

207. J. A. FITZMYER, “Another View of the ‘Son of Man’ Debate,” *Journ Stud NT* 4 ('79) 58-68.

In his discussion of the present state of the “son of man” debate [§ 23-625], G. Vermes produced no evidence for the circumlocutional use of *bar nās* that is contemporary with the NT. His remarks about the Galilean origin of the expression and about the problem of the initial aleph in ’ēnāš(ā) are open to serious historical and linguistic objections. The strangeness of the arthrous *ho huios tou anthrōpou* shows that it was used as a title by the Evangelists.—D.J.H.

208. J. GALOT, “Le Christ Sauveur. Problématique contemporaine;” *Esp Vie* 89 (21-22, '79) 305-314.

Certain aspects of redemption cannot be recognized unless one believes in the divine person of the incarnate Son. In the Bible, liberation is carried out by God, is primarily spiritual, and is marked by love. The saving mission of Jesus was willingly accomplished by the expiatory sacrifice of his death. By this sacrifice Christ merited the resurrection and thus obtained the salvation of all humanity.—D.J.H.

209. L. W. HURTADO, “New Testament Christology: A Critique of Bousset’s Influence,” *Theol Stud* 40 (2, '79) 306-317.

Not only was W. Bousset’s *Kyrios Christos* the high-water mark of the German history-of-religions school of the early 20th century, but it has determined the agenda for the scholarly study of NT Christology since its publication in 1913. Yet recent discussion has moved beyond Bousset and rendered questionable (1) his view of early Christianity as divisible into the two pre-Pauline stages of Jewish Christianity and Hellenistic Christianity, (2) his idea that “Son of Man” was a pre-Christian title with a clear meaning and the basis for the earliest form of Christology, and (3) his contention that the *Kyrios*-title reflected a Christology possible only in a non-Palestinian setting dominated by pagan religious influence. The way ahead for NT Christology must involve early Christian use of the OT and must recognize the significance of Jesus’ earthly ministry.—D.J.H.

210. H. MEYNELL, “On Believing in the Incarnation,” *Cler Rev* 64 (6, '79) 210-216.

The alleged divine solution of the incarnation appears to meet the very palpable problem of human sin and its consequences. Furthermore, the NT evidence shows that Jesus explicitly maintained a doctrine of the unique significance of his person. The classical doctrine of the incarnation constitutes a satisfactory explanation of the NT data and a solution to the puzzles about who and what Jesus was. The texts that directly assert or

presuppose Christ's divinity make patent and unequivocal what is latent in the entire NT.—D.J.H.

211. G. S. WORGUL, "Prolegomenon to Jesus as the Word of God: A Note," *Bib Theol Bull* 9 (3, '79) 115-120.

In stating that Jesus is the Word of God, the NT is uttering religious language. Grasping the content, force, and characteristics of this language (descriptive, heuristic, prescriptive, promissory) through the "eyes" of linguistics reveals the complexity of religious statements. Semiotics and linguistics are a necessary part of the prolegomenon to understanding the full meaning of Jesus as the Word of God.—D.J.H.

Church and Ministry

212. A. J. HULTGREN, "Forms of Ministry in The New Testament—and Reflections Thereon," *Dialog* 18 (3, '79) 210-212.

After discussing the twelve disciples of Jesus and the apostolate in the early church, this article outlines the basic forms of order and ministry in the Jerusalem church between A.D. 30 and 60, the churches at Damascus and Antioch, the Pauline congregations between A.D. 35 and 64, the church of the Pastorals (A.D. 100-125), and other NT churches. It is fruitless to set the institutional and the charismatic against one another. Granted that there are many forms of ministry in the NT, one should not conclude that the NT gives no directives for the church today.—D.J.H.

213. E. NARDONI, "Ministries in the New Testament," *Studia Canonica* [Ottawa] 11 (1, '77) 5-36.

This article focuses on (1) the ministries in the Pauline corpus, (2) the ministries in Acts, including some reference to 1 Peter and James, and (3) the possibility of Christian priestly ministry in Hebrews, 1 Peter, and the Fourth Gospel. All members of the Pauline communities shared responsibility, though some had the special responsibility of leadership. The apostles were seen as the authoritative witnesses and guarantors of Christian faith. The NT churches organized their ministries to meet developing needs and followed models existing in the cultural environment. At the end of the 1st century the church combined the institution of presbyters (from Jerusalem) with that of bishops and deacons (from Philippi). There was no priestly ministry in the NT churches, nor was there a priestly quality to the ministries.—D.J.H.

214. P. PERKINS, "The Missionary Character of the Church in the New Testament," *Councilium* 114 ('79) 1-7.

The missionary character of the church in the NT is fundamental to its self-understanding as the eschatological people of God, and to its perception that the risen Jesus is the Savior of the world, not just the Messiah of the Jews. The relevant NT passages leave little room for excessively imperialistic and institutionalized views of mission.—D.J.H.

215. C. PERROT, "L'Eucharistie comme fondement de l'identité de l'Église dans le Nouveau Testament," *Mais Dieu* 137 ('79) 109-125.

After comparing the common meals of contemporary Jewish groups with the early

Christian eucharistic meals, the article explores three aspects of the relation between the Eucharist and the church in the NT writings: (1) The Christian meal is the place par excellence of the new community. (2) There the church recognizes itself in the very act of calling on its Lord. (3) The Lord continues to preside at the meal and to build his community by word and food (see Lk 24:13-35).—D.J.H.

216. E. STEVENSON, "Some Insights from the Sociology of Religion into the Origin and Development of the Early Christian Church," *Exp Times* 90 (10, '79) 300-305.

This examination of the Christian movement from its origins to the close of the NT period applies insights gained from the sociology of religion where they seem most relevant. The sociological concepts include anomie, the charismatic prophet, the disprivileged, routinization of charisma, collective emotion, legitimation, cosmization, and elective affinity. Although each development in the Christian story was not unique in itself, the combined effect was unique. To analyze and understand the separate processes can only enhance the overall picture in all its complexity.—D.J.H.

217. E. TROCMÉ, "L'Eglise primitive à la recherche d'elle-même: secte chaleureuse ou grande entreprise missionnaire?" *Etud Théol Rel* 54 (2, '79) 255-256.

Seven stages can be distinguished in the development of the church during the NT period: the eschatological preaching of John the Baptist, Jesus' preaching of the kingdom and the activity of the Twelve, the Jerusalem church as a vibrant sect within Judaism, the missionary zeal of the Hellenists, Paul's program of worldwide evangelization, the rupture with Judaism after A.D. 70 [see § 18-1107], and the synthesis reached at the turn of the century.—D.J.H.

218. H. WAGNER, "Die Normativität der Urgemeinde. Ein Problem konfessioneller Hermeneutik," *Catholica* 33 (2, '79) 153-165.

In interpreting and evaluating the primitive Christian community, every denomination is dependent on its own basic theological perspectives and communal life. This thesis is illustrated with reference to the Catholic idea of the apostolic continuity of the church, the Reformation distinction between the gospel of the primitive community and the later church, and the Pietist view of the primitive community as the norm above and before all time. Through ecumenical dialogue, each group can learn valuable lessons from the others on the question of the normative character of the primitive community.—D.J.H.

219. R. B. WILLIAMS, "Reflections on the Transmission of Tradition in the Early Church," *Encounter* 40 (3, '79) 273-285.

The message of the early church was transmitted by specialists in both formal units of verbal tradition and formal ritual observances. But the message was also communicated by the people in their customary behavior and in the shared process by which the whole group constructed and inhabited one world of reality and discourse. The study of the transmission of tradition in the early church must deal with the general tradition as it was carried in verbal and nonverbal signs by the community as a whole. That was the most important form of transmission and world-building in the early church.—D.J.H.

Various Themes

220. S. CASTRO SÁNCHEZ, "El comportamiento cristiano frente al mundo y al hombre. Ensayo de Teología bíblica," *RevistEspir* 38 (151, '79) 193-219.

This analysis of biblical data on the world and terrestrial realities first treats the OT ideas of creation, the promised land, the messiah, and the world as seen in wisdom literature. The part on the NT deals with the world as "habitat," humanity, sinfulness, the world in Christ, the world as the object of divine love, the meaning of human history, and the world and the Christian utopia. Although the biblical concept of the world is ambiguous, Christians have the mission of bringing salvation to the world and of helping it to both understand and transcend itself so that Christ, for whom the world was created, may be all in all.—S.B.M.

221. F. CRADDOCK, "How Does the New Testament Deal with the Issue of Homosexuality?" *Encounter* 40 (3, '79) 197-208.

Clear NT references to homosexual activity appear only in lists of vices (1 Cor 6:9-10; Rom 1:26-27; 1 Tim 1:9-10). These lists probably existed prior to their use by the NT writers and were similar in function to posters. They characteristically catalogue acts rather than states of mind or conditions of being. The lack of any extended discussion of homosexual behavior within those churches made visible by the NT leaves much room for speculation.—D.J.H.

222. J. GALOT, "Maria e il mistero del Cristo. Il ruolo della donna nell'opera della salvezza," *CivCatt* 130 (3093, '79) 220-231.

The Gospels, especially Lk, portray Mary as foreshadowing the role of Jesus. She is the handmaid, and he is the servant of the Lord. Her *fiat* anticipates the eagerness with which he does the will of the Father, and her virginity announces his celibacy. The Holy Spirit came upon her, just as Jesus at the beginning of his ministry could speak of the Spirit of the Lord being upon him. God's covenant with humanity was established through Mary's consent to the incarnation; at the Last Supper Jesus inaugurated the new covenant in his blood. Finally, the meeting between Mary and Elizabeth prefigures the later encounter between Jesus and John. Thus the mother of Jesus shares in the mysteries of the incarnation and the redemption, and her servant role throws light on the position of women in the church today.—J.J.C.

223. E. GRÄSSER, "Neutestamentliche Erwägungen zu einer Schöpfungsethik," *Wissenschaft und Praxis—Kirche und Gesellschaft* [Göttingen] 68 (3, '79) 98-114.

The NT can contribute three important perspectives to an ethic of creation: (1) Christ's function as mediator and sustainer of creation means that God's lordship and plan of redemption extend to all created things. (2) Christ's status as the true image of God makes possible for all creation the restoration of its lost likeness to God. (3) The eschatological renewal will involve all creation, not merely the human race.—D.J.H.

224. A. GUENTHER, "Possessions: A Biblical Study of the Principle of Reward and Retribution," *Direction* 8 (3, '79) 27-32.

The OT promise of material blessing for godliness received so many qualifications and modifications during the course of Israel's history that by Jesus' time persons of faith

could not be identified by their wealth. In the NT, the test and sign of godliness is the priority that the disciples give to the kingdom of God and the generosity with which they share what God has entrusted to them.—D.J.H.

225. E. KÄSEMANN, “La guérison des démoniaques,” *Etud Théol Rel* 54 (2, ’79) 231-241.

The French version of an article published in German in *Reformatio* [§ 23-990].—D.J.H.

226. E. KÄSEMANN, “Justification de l’homme par Dieu et situations d’injustice dans le monde,” *Bull Cent Prot Etud* 31 (2, ’79) 5-21.

This biblical-theological reflection on the justice (*dikaiosynē*) of God considers the fidelity of the God of the covenant toward his creatures, the victory over all kinds of possession [see § 23-990], and the reality of a “crucifying” discipleship. [The same issue (pp. 23-26) contains an interview with Käsemann on Christianity and the current political situation.]—D.J.H.

227. B. LANG, “Professions of Faith in the Old and New Testaments,” *Concilium* 118 (’79) 3-12.

The OT message of God’s uniqueness, lordship, and action in history was not often summarized in creedal formulas. But in the NT we encounter the profession of faith in the risen Jesus in a bewildering profusion of concise formulas, which cannot be traced back to any original exemplar. These creedal texts served as hymns during worship, as acclamations, or as baptismal creeds, and provided pegs for preaching by furnishing the substantial content of instruction in the faith.—D.J.H.

228. W. H. MARE, “The Christian and His Material Possessions. Part One: Biblical Principles,” *Presbyterion* 5 (1, ’79) 44-56.

Among the biblical principles pertaining to Christians and their material possessions are the following: God’s ownership of all the world, humanity’s privilege of stewardship, humanity’s responsibility to return to God a portion of what it owns, honesty in obtaining and exercising ownership of material goods, social obligation, the right to a just profit, and the dangers of loving money. [To be continued.]—D.J.H.

229. K. ROMANIUK, “La pénitence et la réconciliation dans le Nouveau Testament,” *Coll Theol* 48 (special issue, ’78) 83-101.

In the NT penitence and conversion are frequently interchangeable terms. Reconciliation refers to the action initiated by God that ends hostility, estrangement, and hatred toward God and other people. It demands the collaboration of humans in recognizing their sins and repairing the evil caused by them. E. Käsemann’s insistence on the priority of cosmic reconciliation in early Christianity is not well founded. [The Polish version of this article appears in *Coll Theol* 48 (4, ’78) 15-34.]—D.J.H.

230. T. C. G. THORNTON, “The Hours of Darkness,” *Exp Times* 90 (11, ’79) 341-342.

When nocturnal incidents are recorded in the Gospels, there is often an atmosphere of fear and uncertainty. The only night whose events are recorded in any detail is the night when Jesus was betrayed. But after the resurrection, the first Christians looked on night as a time when God’s power could show itself.—D.J.H.

231. H.-R. WEBER, "The Gospel in the Child," *Ecum Rev* 31 (3, '79) 227-233.

Although Jesus' way with children contrasted sharply with contemporary practice in the Greco-Roman world, he did not romantically idealize children. His teaching about being like a child (see Mk 9:33-37 and 10:13-16 parr.) involved vulnerability, humility, and dependence as well as the willingness to challenge the hard facts of this world by the reality of the coming kingdom. The Gospel passages about Jesus and children give us the narrative version of Paul's doctrine of justification by grace alone. The clear statement about Christ's presence in children (see Mk 9:37 parr.) has been ignored or neglected by most modern theologians.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

232. J. J. COLLINS, "Introduction: Towards the Morphology of a Genre," *Semeia* 14 ('79) 1-20.

"Apocalypse" is a genre of revelatory literature with a narrative framework. The revelation is mediated by an otherworldly being to a human recipient. It discloses a transcendent reality that is both temporal insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world. The genre is represented in Jewish, Christian, gnostic, Greco-Roman, and Persian literature. The "historical" apocalypses, which give prominence to reviews of history followed by cosmic transformation and on which many generalizations about "apocalyptic" are based, constitute only about one-third of the Jewish apocalypses and are extremely rare elsewhere.—D.J.H.

233. J. J. COLLINS, "Persian Apocalypses," *Semeia* 14 ('79) 207-217.

Zand-ī Vohuman Yasn is a historical apocalypse with no otherworldly journey and thus is comparable to several Jewish apocalypses. *Žāmāsp-Namak* and *Oracle of Hystaspes* are related to *Zand* but are not mediated by an otherworldly being and do not explicitly address the fate of individuals. *Arda Viraf*, *Mēnōk-ī Xrat*, and *Hadōxt Nask* are important witnesses to Persian interest in personal eschatology. The great compendiums of apocalyptic ideas in *Bundahīšn* and *Dēnkart* indicate that apocalyptic eschatology played a prominent part in Persian religion. A survey of these and other works, followed by a three-page bibliography, completes the article.—D.J.H.

234. J. L. DANIEL, "Anti-Semitism in the Hellenistic-Roman Period," *Journ Bib Lit* 98 (1, '79) 45-65.

Despite occasional glimpses of understanding and good will, there was a pervasive anti-Semitic feeling and a general disparagement of Jews in the Greco-Roman world. The complaints against Jews and Judaism involved the origin and early history of the Jewish race, the unwillingness of Jews to adapt their peculiar customs to the norms of contemporary society, the strangeness of Jewish religion and ritual, the exclusiveness grounded in Jewish monotheism and encouraged by the Law, and the great success of the Jews in proselytizing.—D.J.H.

235. J. GONZÁLEZ ECHEGARAY, "La guarnición romana de Judea en los tiempos del N.T.," *Est Bib* 36 (1-2, '77) 57-84.

A detailed study of the Roman occupation forces in Palestine during the period covered by the Gospels and Acts. The major topics treated are (1) the office of procurator and its

military aspect, (2) the Roman legions in Palestine and their various interventions there, and (3) the deployment of auxiliary troops.—S.B.M.

236r. R. M. GRANT, *Early Christianity and Society* [NTA 22, p. 234].

A. J. MALHERBE, *Social Aspects of Early Christianity* [NTA 22, p. 353].

G. THEISSEN, *Sociology of Early Palestinian Christianity* [NTA 22, p. 333; § 23-67r].

J. G. GAGER, *RelStud Rev* 5 (3, '79) 174-180.—What distinguishes Theissen from Grant and Malherbe is his thoroughgoing sociological method. Theissen's basic orientation is functional analysis, and he relies on sociological assumptions of varying kinds with clear pedigrees. His work on the wandering charismatics and on the social setting of Palestinian Christianity is notably successful, though his treatment of Christianity's transition from its Palestinian to its Hellenistic setting is not adequate. Grant's volume is lively, thorough, and intelligent. However, he leaves us with the frustrating and surely incorrect impression that Christian social history and early Christian theology proceeded along two parallel but unrelated tracks. Furthermore, his choice of topics reflects in many ways his own and his readers' social location as well-to-do, moderate, middle-class North Americans. Malherbe has performed an important service in calling attention to certain distinctive features of early Christian literature. Yet many of the issues that he raises cry out for analysis in terms of contemporary sociology and anthropology. Recent social histories of early Christianity tend to upgrade the social status of the believers. Even granting this consensus, we must avoid hasty generalizations about the majority of believers from what can be concluded about their leaders. Also, the important distinction between social class and social status in the Greco-Roman world must be respected.—D.J.H.

237. L. F. JANSSEN, "‘Superstitio’ and the Persecution of the Christians," *VigChrist* 33 (2, '79) 131-159.

Roman authors were quite consistent in characterizing the Christian faith as a *superstition*. By the 1st century B.C. the meaning of *superstitiosus* had shifted from "clairvoyant" to "prophet or foreteller of future events." The *superstitiosi* speculated on the fall of the Roman empire and pursued their own salvation by celebrating mysterious cults and practicing magic and other obscure arts. *Superstitio* meant saving the individual at the cost of the commonwealth. The Christian creed was a real *superstitio*, because it promised eternal bliss and the kingdom of heaven to Jesus' followers; the rulers of the earth would perish by fire and sword, and only those who put their faith in Christ would survive and be *superstites*.—D.J.H.

238. B. MALINA, "The Individual and the Community: Personality in the Social World of Early Christianity," *Bib TheolBull* 9 (3, '79) 126-138.

K. Stendahl [§§ 6-201; 8-642] was correct in dissociating Paul from the introspective consciousness of the West, but the same would hold true for anyone writing in the Mediterranean world of the Hellenistic period. The primary emphasis in that culture was on dyadic personality, i.e. on the individual as embedded in the group and on behavior as determined by significant others. Human behavior was described in terms of three zones: eyes and heart (inmost reactions), mouth and ears (expression in language), and hands and feet (outward activity).—D.J.H.

239. N. SÉD, "Les douze hebdomades, le char de Sabaoth et les soixante-douze langues," *Nov Test* 21 (2, '79) 156-184.

The first part of this article examines the uses of the number "seventy-two" in Nag Hammadi documents, Hermetic writings, intertestamental books, the NT, and early Christian literature. The second part collects instances of the number "seventy-two" in rabbinic literature, and shows how several of the themes found in the gnostic writings from Nag Hammadi also appear in Jewish mystical books of the Middle Ages.—D.J.H.

Archaeology

240. E. W. COHN, "The Appendix of the Antonia Rock in Jerusalem," *PalExplQuart* 111 (1, '79) 41-52.

An investigation of the developments that led to the actual form of the "appendix" or rocky, hollowed-out projection of the oblong, flat-topped elevation on which Herod's fortress Antonia once stood. After summarizing the views of C. Wilson, C. Warren, C. R. Conder, and C. Schick on the appendix and the subterranean passage under it, the article attempts to prove that the passage was created in response to military exigencies over an extended period. Originally it was a trench descending at an even gradient until it leveled out; whether or not it was covered is uncertain. During the Hasmonean era in connection with the construction of the Baris, it was extended eastward, its floor lowered, and its roof covered with slabs. Eventually it served both as an access to the triple reservoir below the southern slope of the Antonia hill and as a secret passage by which spies and messengers could enter and exit from the fortress. Dismemberment of the passage began in 63 B.C. with Pompey's occupation of Jerusalem, but its existence was decisive during the dramatic events narrated by Josephus that culminated in the destruction of the Roman ramp under John of Gischala. The appendix itself was created incidentally. Plans and sections illustrate the argument.—E.G.B.

241. H. DONNER, "Der Felsen und der Tempel," *Zeit Deutsch Pal Ver* 93 ('77) 1-11.

E. Vogt [§ 19-324] has argued that the sites of the Jerusalem Temple and the Dome of the Rock are not identical. The first part of this article examines Vogt's views in light of the topographical and historical evidence; the second part is a critical assessment of his argumentation with reference to 2 Sam 24:16-25 and 1 Chr 21:15-22:1, the testimonies of early Christian pilgrims and Church Fathers, Josephus' description in *Ant.* 15:391-402, *m. Yoma* 5:2, and Muslim traditions.—D.J.H.

242. I. FINKELSTEIN, "The Holy Land in the Tabula Peutingeriana: A Historical-Geographical Approach," *PalExplQuart* 111 (1, '79) 27-34, plates II-III.

A reevaluation and comparison of the Peutinger map of the Roman empire with other historical sources for the Roman-Byzantine period. The editor's use of ancient (pre-Roman) place-names, orthography of place-names, and description of the Aila-Oboda road all point to his dependence on a source dating no later than the 2nd century A.D., probably Ptolemy's list. His erroneous delineation of certain roads, though, is the result of his own confusion rather than misinformation in earlier sources. Finally, his omission of certain details may be due to mistakes in copying either as the map was compiled or in the Middle Ages.—E.G.B.

243. G. FOERSTER, "Architectural Fragments from 'Jason's Tomb' Reconsidered," *IsrExplJourn* 28 (3, '78) 152-156, plates 27-28.

Comparison of three fragments of Corinthian pilaster capitals found in Jason's tomb in the western part of Jerusalem [see § 12-718] with similar materials from Tell el-'Aqabeh near Jericho, 'Araq el-Emir in Jordan, and Olba-Diocaesarea in Cilicia suggests that this monument was built during the first half of the 2nd century B.C.—D.J.H.

244. R. HACHLILI, "Ancient Burial Customs Preserved in Jericho Hills," *BibArchRev* 5 (4, '79) 28-35.

Exploration of the approximately 120 cave-tombs overlooking Jericho brought to light some rare Jewish coffins. These painted wooden coffins date from the late Hasmonean period to the end of the Herodian dynasty (A.D. 6), when the practice of primary burial in wooden coffins was supplanted by secondary burial in limestone ossuaries. Perhaps because of their political and social misfortunes, the Jews saw themselves as sinners and therefore adopted the custom of secondary burial of the bones (after the flesh had decayed) as a way to expiate their sins. Four pages of color photographs are included in the article.—D.J.H.

245. A. T. KRAABEL, "Jews in Imperial Rome: More Archaeological Evidence from an Oxford Collection," *JournJewStud* 30 (1, '79) 41-58.

The "Venerosa epitaph" (*CII* 268), long lost and considered not extant, has been identified as part of the Wilshere Collection at Pusey House, Oxford. It and seven other Jewish inscriptions in the collection are from the Vigna Randanini or Appian Way catacomb discovered in Rome in the middle of the last century. On the basis of a reexamination of the Wilshere Collection in late 1977 and an investigation of C. W. Wilshere's career as a collector of antiquities, this article argues that the one piece of Jewish "gold glass" in the collection is from the same catacomb and that a jasper ring stone inscribed *Iaō Saō Adōni* may be Jewish as well. Several other previously unpublished artifacts are discussed, and photographs and sketches are supplied in the course of the presentation.—D.J.H.

246. B. MAZAR, "Herodian Jerusalem in the Light of the Excavations South and Southwest of the Temple Mount," *IsrExplJourn* 28 (4, '78) 230-237.

A summary of the archaeological evidence for Herod's building activities uncovered by Israeli excavations on the Ophel in Jerusalem since 1968. Herod's construction project resulted in decisive topographical modifications of the area. Most of the pre-Herodian structures were razed to make way for the new project, though pools, cisterns, some channels, and even early tombs were incorporated into it. The main street of Herodian Jerusalem running along the Tyropoean Valley was the city's commercial artery. It passed beneath Robinson's Arch and the southwestern corner of the Temple platform, which was thus a commercial as well as a cultic focal point. The descriptions of this part of Herodian Jerusalem in Josephus' works and in the Mishnah accord closely with the archaeological findings. Four figures illustrate the article.—E.G.B.

247. B. PIXNER, "Where Was the Original Via Dolorosa?" *ChristNewsIsr* 27 (1, '79) 7-10, 51-52.

There can be no doubt that the present Via Dolorosa does not follow the path originally taken by Jesus. In fact, though the terminus at Golgotha has remained constant, the

starting point at the praetorium of Pontius Pilate has been moved at least twice since the 5th century. An account is given of those relocations (from St. Sophia to Mt. Zion to the fortress Antonia), and their effect on the course of the Via Dolorosa is specified. Three illustrations accompany the article.—E.G.B.

248. L. Y. RAHMANI, "Glwsqmwt wlyqwṭ 'smwt bšlhy tqwpt byt šny (Ossuaries and Bone-Gathering in the Late Second Temple Period)," *Qadmoniot* 11 (4, '78) 102-112.

Examination of 1,100 ossuaries from Palestine and North Africa shows that the majority are datable to the period between ca. 40 B.C. and the 3rd century A.D., and that the large number found in the Jerusalem area predate the Bar Kokhba War. Ossuaries were used in burial chambers to keep the dead person's bones separate in preparation for the resurrection of the body, but after the 3rd century less stress was put on the integrity of the bones as a condition for resurrection. The ossuaries (usually made of soft stone) and the burial chambers were often incised with traditional folk motifs such as palm trees, flowers, and memorial columns. Some ossuaries were decorated with drawings and colored; a few were inscribed, mostly by amateurs, with warnings against their violation.—A.J.S.

249. A. STROBEL, "Auf der Suche nach Machärus und Kallirrhoe. Selbstzeugnisse und Dokumente zu einem geographischen Problem des 19. Jahrhunderts," *ZeitDeutsch PalVer* 93 ('77) 247-267, plates 18-19.

This article examines thirty-two pieces of documentation from the 19th and early 20th centuries regarding the precise locations of the Herodian fortress at Machaerus and the warm springs of Callirhoe on the eastern side of the Dead Sea. The evidence is presented in chronological order from U. J. Seetzen (1806) to H. Guthe (1911).—D.J.H.

Dead Sea Scrolls

250. P. AUFRÉT, "Structure littéraire et interprétation du Psalme 154 de la Grotte XI de Qumran," *RevQum* 9 (4, '78) 513-545.

The text and translation of Ps 154 in 11 QPs^a are presented, and in the detailed commentary that follows, the psalm is treated according to these units: vv. 1-3, 4; vv. 5-8; v. 9; vv. 10-11; vv. 12-14, 15; vv. 16-20. Alternating between hymnic (vv. 1-3, 9, 16-20) and sapiential (vv. 4, 5-8, 12-14, 15) themes, the psalm pivots at v. 9. Such is the composition of the psalm as a whole, and one cannot attempt to isolate either the hymnic part or the sapiential part [cf. § 21-937] without doing violence to the text. It is in the dialogue between these two elements that the global sense of the text is found: the subordination of the gift of wisdom (vv. 5-8) and its reception (vv. 12-14) to the praise of the Most High (vv. 1-3) and to gratitude for his kindness (vv. 16-20).—M.P.H.

251. J. M. BAUMGARTEN, "Perek Shirah, an Early Response to Psalm 151," *RevQum* 9 (4, '78) 575-578.

Perek Shirah is an anonymous collection of hymnic scriptural verses put into the mouths of animals and personifications of the inanimate world. The purpose of this liturgical tract is to demonstrate in an anthropomorphic fashion the truth that all of nature proclaims the glory of its Creator. Preserved in several manuscripts, the earliest dating from the 10th century, *Perek Shirah* has close affinities with the *Heikhalot* literature from before the 3rd century. *Perek Shirah* contains a midrash that may be characterized as a

reaction against the unorthodox sentiments attributed to David in Psalm 151, a critical allusion to David's boasting (see the Arabic "anti-Psalm" noted by J. Strugnell [*Harv Theol Rev* 59 (3, '66) 257-281]). Like the Arab "anti-psalmist," the author of *Perek Shirah* was disturbed by the denial that nature is capable of praising God. This would indicate (1) that he was familiar with a version of Ps 151 in which the negative *lw'* was applied to the mountains, the hills, and the trees, as well as the sheep; and (2) that he took the denial as referring to the capability of proclaiming the words and deeds of God, rather than those of David. It is likely that the author of *Perek Shirah* had before him a version of Ps 151 that excluded both vegetation and animals from any hymnic function, a form more complete than the truncated Greek and Syriac versions.—M.P.H.

252. J. J. COLLINS, "Dualism and eschatology in 1 QM. A reply to P. R. Davies," *Vet Test* 29 (2, '79) 212-216.

P. R. Davies's critique [§ 22-949] of the author's article on the mythology of holy war in Daniel and the Qumran *War Scroll* [§ 20-641] involves several major misunderstandings. This article seeks to correct possible misimpressions drawn from Davies's statements about a "holy-war complex"; the development of apocalyptic; the sectarian character of cols. 1, 15-19 and the date of *War Scroll*; the literary unity and date of cols. 1, 15-19; and the universalistic potential of 1QM.—D.J.H.

253. P. W. COXON, "The distribution of synonyms in Biblical Aramaic in the Light of Official Aramaic and the Aramaic of Qumran," *RevQum* 9 (4, '78) 497-512.

Of the seven pairs of Aramaic words discussed in this article, only *šym/šwh* ("set, make") and *khl/ykl* ("be able") provide unequivocal evidence that biblical Aramaic agrees with the early Official Aramaic sources and disagrees with later practice as exemplified by the Qumran material. The verbs *ntn/yhb* ("give") and *b'h/bqr* ("ask, seek") reveal a ratio of usage in biblical Aramaic in agreement with Official Aramaic and the later dialects. The distribution of the nouns *'yš/'nš* ("man, mankind") demonstrates the alignment of biblical Aramaic with later sources and a close similarity to 11QtgJob in semantic usage. The remaining terms—*gp/gšm* ("body") and *dhl/dlh* ("fear")—do not contribute to the debate.—D.J.H.

254. A. DUPONT-SOMMER, "Trente années de recherches sur les manuscrits de la mer morte," *Comptes rendus de l'Académie des inscriptions et belles-lettres* [Paris] ('77) 659-677.

After describing the discovery of the Qumran scrolls, this article discusses the biblical manuscripts, the nonbiblical manuscripts, the identification of the group as Essenes, the archaeological investigation of the site, the Teacher of Righteousness as the community's founder, and the light shed by the scrolls on early Christianity.—D.J.H.

255. F. GARCÍA, "El Rollo del Templo," *Est Bib* 36 (3-4, '77) 247-292.

A literal Spanish translation of 11QTemple is presented along with indications of the OT citations and allusions in the text.—D.J.H.

256. F. GARCÍA MARTÍNEZ, "El pesher: interpretación profética de la Escritura," *Salmanticensis* 26 (1, '79) 125-139.

An understanding of the literary genre of the pesher and its development is deduced

from the preserved texts by analyzing the relation between pesher and lemma and by studying the introductory formulas. The texts can be divided into two groups: those that follow the biblical text continuously, and those that group several biblical texts in a thematic unit. Most of the copies can be dated paleographically to the last quarter of the 1st century B.C. Although the pesher uses the same literary techniques as other midrashim to explicate the application of the text, the fact that in the pesher this application is viewed as revealed marks a fundamental difference between it and the other exegetical genres, which do not make this claim. According to its etymology, the word *pešer* as used in Dan 2:4-5 has a double aspect: It translates the symbolic content of a dream into a language comprehensible to all and at the same time gives the solution of the dream, i.e. predicts the future of those appearing in the dream. Therefore, it would be better to translate *pešer* as "prediction" rather than as "interpretation." The evolution of the genre probably originated in the activity of the Teacher of Righteousness.—M.P.H.

257. S. GORANSON, "On the Hypothesis that Essenes lived on Mt. Carmel," *RevQum* 9 (4, '78) 563-567.

From medieval times some members of the Carmelite Order have claimed Elijah as their founder. According to this view, the sons of the prophets persisted in residence on Mt. Carmel through the centuries until the advent of Mary and Jesus, when these monks were presumably known as Essenes. Following their conversion to Christianity, they continued the monastic tradition into the Crusader period, which saw the foundation of the Carmelite Order. Evidence from Pliny, Josephus, *Damascus Document*, Philo, 4QpIsa^a, the Cave 3 *Copper Scroll*, the Coptic *Apocalypse of Elijah*, the Hebrew *Elijah Apocalypse*, Paulus Orosius, and archaeological excavation suggests that Essenes might have lived on Mt. Carmel and that future research should take this possibility into account.—M.P.H.

258. P. GRELOT, "La prière de Nabonide (4 Q Or Nab). Nouvel essai de restauration," *RevQum* 9 (4, '78) 483-495.

After discussing the manuscript of *Prayer of Nabonidus* discovered at Qumran, the article provides a new reading of the Aramaic text of fragments 1-3 and a new French translation. Then an interpretation is presented according to this outline: the title of the piece (lines 1-2a), the beginning of the account (2b-4a), the message of the Jewish soothsayer (4b-5a), and the account of the king's sickness and call to conversion (5b-8). Observations on fragment 4 and on the relation of 4QPrNab to Daniel 4 conclude the article.—D.J.H.

259. M. A. KNIBB, "Keeping up with Recent Studies: III. The Dead Sea Scrolls: Reflections on some Recent Publications," *Exp Times* 90 (10, '79) 294-300.

After describing some general introductions to the Dead Sea scrolls, this article calls attention to the recent editions of 4QEnoch, 4Q128-157, and 11QTemple. The third part discusses the theories of H. Stegemann and J. Murphy-O'Connor [see §§ 19-1125; 22-953] about the early history of the Qumran community. Reference is made to the symbolic or local significance of "Damascus," the Teacher of Righteousness as a deposed high priest, the split within the community occasioned by the Teacher's arrival, and the fate of the group that followed the Man of Lies.—D.J.H.

260. E.-M. LAPERROUSAZ, "A propos des dépôts d'ossements d'animaux trouvés à Qoumrân," *RevQum* 9 (4, '78) 569-573.

When J. L. Duhaime [§ 22-605] tried to explain the animal remains at Qumran by posit-

ing a custom or rite of burial, an essential element of the record seems to have been overlooked, namely the unusual places in which the bones were found—in the spaces between buildings together with potsherds and some whole vessels. The existence of an unknown rite has been assumed without a textual basis and without real necessity. These bones were probably the remains of a community meal eaten on a day when no work was allowed. Before it was permissible for the bones to be disposed of properly, the settlement was attacked.—M.P.H.

261. M. R. LEHMANN, "The Temple Scroll as a Source of Sectarian Halakhah," *RevQum* 9 (4, '78) 579-587.

The recently published *Temple Scroll* (11QTemple) fits admirably under the heading of a *spr gzyrwt*, and is extremely important not only for the history of the Qumran community but also for the history of halakah in general. Comments on some halakic aspects of the scroll (3:5-6; 7:13; 17:8-9; 23:3 and 43:4; 19:5; 46:1-3; 49:11; 50:10-11; 66:17) situate it in the stream of halakic development from antiquity to the Middle Ages. In all the cases treated the scroll differs from the normative halakah, and a further examination will yield the differences in methods of interpretation and application of biblical laws.—M.P.H.

262. H. A. MINK, "Praesentation af et nyt Qumranskrift: Tempelrullen" [Presentation of a New Qumran Writing: Temple Scroll], *Dansk TeolTids* 42 (2, '79) 81-112.

Relying on Y. Yadin's three-volume edition of 11QTemple, this article describes the discovery of the scroll, its unwrapping and reconstruction, state of preservation, title and circulation at Qumran, paleography and language, content, composition, date, and theological character.—D.J.H.

263. G.-W. NEBE, "Eine neue Hosea-Handschrift aus Höhle 4 von Qumran," *ZeitAlt Wiss* 91 (2, '79) 292-294.

On p. v of the English translation (1974) of H. W. Wolff's *Hosea* there is a photograph of 4QXII^d, a twelve-line fragment containing parts of Hos 1:7-2:5. This article provides a transcription of the text and a discussion of its semicursive script. The fragment dates from the second half of the 1st century B.C. and belongs to the proto-Masoretic family of OT manuscripts.—D.J.H.

264. J. NOLLAND, "A Misleading Statement of the Essene attitude to the Temple (Josephus, *Antiquities*, XVIII, I, 5, 19)," *RevQum* 9 (4, '78) 555-562.

There was probably a time in the early history of the Qumran community when the Jerusalem Temple was still used by the Covenanters, and certain cultic regulations still survive in the Qumran literature as relics from this period. Sacrifice ceased when an irreparable rift with the Jerusalem leaders led to a situation in which the Covenanters considered the Temple defiled and unfit for use. Thus deprived of sacrifice, the Covenanters looked forward to restoring a pure cult and developed for the interim a spiritualized understanding of Temple and sacrifice. The present interpretation of Josephus' *Antiquities* 18:19 (reading *ouk epitelousin* after *stellontes* on the basis of old Latin versions) provides no evidence for a more positive Essene attitude toward the Temple: "While sending offerings to the Temple, they do not offer sacrifices because of a dispute over the purifications which should be used, and for this reason (having been excluded from the common court of the Temple) they perform their sacrifices among themselves." Josephus' portrayal of

the Essenes is deliberately misleading, because he was embarrassed by the strict separation from the Temple practiced by these his religious heroes.—M.P.H.

265. M. PHILONENKO, “*David humilis et simplex. L’interprétation essénienne d’un personnage biblique et son iconographie*,” *Comptes rendus de l’Académie des inscriptions et belles-lettres* [Paris] (’77) 536-548.

In Psalm 151 of 11QPs^a David is portrayed as a humble and simple shepherd. The eight miniature drawings of David in the celebrated 10th-century Paris Psalter illustrate various parts of Psalm 151 and constitute a pictorial commentary on it.—D.J.H.

266. É. PUECH, “Fragments du Psaume 122 dans un manuscrit hébreu de la Grotte IV,” *RevQum* 9 (4, ’78) 547-554.

In the Qumran literature, Ps 122 has been known only from 11QPs^a 3:7-14, which is dated to the mid 1st century A.D. This article makes known two fragments from the lot entrusted to J. Starcky that preserve portions of the psalm. The pre-Herodian script of the two fragments can be dated paleographically to the second third of the 1st century B.C. The fragments are part of a nonbiblical manuscript that transmits vv. 1-9 of the psalm inserted into a thematic treatment of Jerusalem, the Holy City. A photograph of the fragments and a transcription are included.—M.P.H.

267. E. QIMRON, “New Readings in the Temple Scroll,” *IsrExplJourn* 28 (3, ’78) 161-172.

No other Qumran text has been published in such a comprehensive first edition as has 11QTemple, and the importance of Y. Yadin’s editorial efforts can hardly be exaggerated. The first section of this article suggests alternative readings and notes errors in transcription according to the order of occurrence in the scroll, and the second part discusses nine instances of confusion between the letters waw and yodh.—D.J.H.

268. Y. YADIN, “Militante Herodianer aus Qumran. Die Essener zwingen Christen und Juden zum Umdenken,” *LuthMonat* 18 (6, ’79) 355-358.

The Dead Sea scrolls have allowed historians to penetrate to the time before the destruction of the Temple, the fixing of the biblical canon, and the origin of Christianity. Many Christian ideas and practices go back to Qumran, and some NT teachings (e.g. Mt 5:43-44) may have been directed against the Essenes. In fact, the term “Herodians” (see Mk 3:6; 8:15; 12:13) probably censures the Essenes for having accepted the protection of Herod the Great. The Essenes were pacifists of the kind that would readily join in military action against the “sons of darkness.”—D.J.H.

Dead Sea Scrolls, §§ 24-51, 272, 312.

Jewish Backgrounds

269. D. A. BARISH, “The *Autobiography* of Josephus and the Hypothesis of a Second Edition of his *Antiquities*,” *HarvTheolRev* 71 (1-2, ’78) 61-75.

When Josephus composed the conclusion of *Antiquities*, he proposed to write his autobiography, in which an incomplete account of the Jewish War and later events would be given (see *Ant.* 20:266-267). Both the assumption of two conclusions in *Ant.* 20 and the

validity of Photius' information about Agrippa II's death must be rejected. Thus no evidence exists to support the hypothesis of a second edition of *Antiquities*. Since *Life* was written as an appendix to *Antiquities* and published before Domitian's death, it can be accurately placed between A.D. 93/94 and September of 96.—D.J.H.

270. G. BAUMBACH, “‘Volk Gottes’ im Frühjudentum. Eine Untersuchung der ‘ekklesiologischen’ Typen des Frühjudentums,” *Kairos* 21 (1, '79) 30-47.

From the time of Antiochus IV Epiphanes to A.D. 70 there was no uniform understanding of the people of God; every group had its own concept of who belonged to Yahweh and thereby to Israel. Nevertheless, three general orientations are discernible: spiritualistic-universal (radical Hellenizers, moderate reformers like Philo), particularistic-hierocratic (Maccabees and Hasmoneans, Sadducees), and pietistic-nomistic (Hasideans, Essenes, Pharisees). The three orientations all presupposed the importance of Jewish descent, circumcision, and practical conduct, but each emphasized one of those points over the others. The various Jewish understandings of the people of God influenced the development of early Christian ecclesiology.—D.J.H.

271. S. P. BROCK, “Abraham and the Ravens: A Syriac Counterpart to Jubilees 11-12 and Its Implications,” *JournStudJud* 9 (2, '78) 135-152.

A variant tradition to *Jubilees* 11:11-12:15 is found in Syriac in the *Catena Severi* on parts of Genesis and in the letter from Jacob of Edessa to John of Litarba. The Syriac account cannot be derived from *Jubilees* but must come from a source that *Jubilees* drew on. Its chronological framework was developed as part of an ingenious resolution of an ambiguity in the data in Gen 11:26, 32; 12:4. The compiler of *Jubilees* simply reused elements from this chronological framework without comprehending the rationale behind them. The mention of Qainan indicates that the Syriac account belongs to a cycle of traditions that associated the introduction of idolatry with Peleg's generation and Babel, rather than with Serug's generation as in *Jubilees*.—D.J.H.

272. H. BURGMANN, “Der Gründer der Pharisäerengenossenschaft. Der Makkabäer Simon,” *JournStudJud* 9 (2, '78) 153-191.

The opponent whom the Qumran community called the Man of Lies was Simon the Maccabee. He founded the Pharisaic movement as an indirect means of combating the claims of the Qumran group. This hypothesis not only makes intelligible the many historical allusions to Simon in the Qumran scrolls, but also corresponds to what is known from 1 Maccabees and Josephus about Simon's clearheaded political realism, versatile diplomacy, geopolitical foresight, military intelligence, clever strategy, skill in fortification, demagoguery, manipulation of the Torah in the interest of the state, and dynastic ambition.—D.J.H.

273. I. CHERNUS, “‘A Wall of Fire Round About’: The Development of a Theme in Rabbinic Midrash,” *JournJewStud* 30 (1, '79) 68-84.

Zech 2:9 (English, 2:5) is especially interesting because it speaks of the divine wall of fire as a positive eschatological reward for Israel. A survey of eleven different traditions occurring in seventeen passages in rabbinic literature shows that the references to the divine wall of fire can be assigned to one of three general motifs: a sign of high esteem, a means of protection, or a consolation or recompense. These motifs should be viewed as three independent developments rooted in the 3rd century A.D.—D.J.H.

274. Y. COHEN, "The Attitude to the Gentile in the Halakhah and in Reality in the Tannaitic Period," *Immanuel* 9 ('79) 32-41.

The article surveys tannaitic sources with respect to the characteristics attributed to Gentiles, Jewish and Gentile settlement in Palestine, the struggle to prevent Gentile control over immovable property in Palestine, economic relations, and social relations. The sources envisioned a nation endangered by the Gentiles and thus developed a vast halakic system as a protection against them. Nevertheless, this halakic system did not cut Jews off entirely from Gentile society and did not intend to do so.—D.J.H.

275. J. J. COLLINS, "The Jewish Apocalypses," *Semeia* 14 ('79) 21-59.

Most of the Jewish apocalypses written between 250 B.C. and A.D. 150 fall into one of two major categories: those that do not contain an otherworldly journey (type I) and those that do (type II). There is a spectrum ranging from the historical apocalypses at one extreme to the purely personal at the other, with the otherworldly journeys of types IIa and IIb occupying mediating positions. The emphasis in type I falls on the temporal axis, in type II on the spatial symbolism of transcendence. The article surveys the individual writings and gives ten pages of bibliography.—D.J.H.

276. R. A. COUGHENOUR, "The Woe-Oracles in Ethiopic Enoch," *JournStudJud* 9 (2, '78) 192-197.

In *1 Enoch* 91-105, the word "woe" often begins a literary unit and is followed by the description of a group and a secondary continuation (e.g. threat, lament, rhetorical question, eschatological declaration). The speaker is not indicated by the form itself, and the woe-form generally appears in series. The concerns of the "woes" are related to preserving the social order. By their form, content, function, and context, the woes can be seen to constitute one of the wisdom elements in *1 Enoch*.—D.J.H.

277. P. R. DAVIES, "Passover and the Dating of the Aqedah," *JournJewStud* 30 (1, '79) 59-67.

The link between the offering of Isaac and Passover can be most plausibly interpreted as betraying a Jewish reaction against Christian preaching. The earliest datable connection between the Aqedah and Passover occurs in *Mekilta de Rabbi Ishmael*, and the targumic presentation of the Aqedah finds most of its parallels in amoraic traditions. The Christian doctrine of the atonement and the emergence of a Christian Isaac-Jesus typology in the 2nd century A.D. were responsible for linking the Aqedah with Passover and influential in the development of the Aqedah as a whole [see § 23-623].—D.J.H.

278. J.-D. DUBOIS, "L'apocalyptique dans la recherche récente," *Foi Vie* 76 (5, '77) 110-119.

The term "apocalyptic" refers to a corpus of texts and to the content of those texts. The article discusses the biblical and nonbiblical texts that constitute that corpus, their characteristic themes, and the debate about the origin of apocalypticism.—D.J.H.

279. M. J. GELLER, "New Sources for the Origins of the Rabbinic Ketubah," *HebUnColl Ann* 49 ('78) 227-245.

The characteristics common to the revised rabbinic *kētūbā* (see *b. Ketub.* 82b) and the earlier demotic marriage deeds are impressive: the direct-address format between the hus-

band and the wife, the deferment of the *môhar*/šp payment, the pledge of maintenance, the husband's acquisition of *ṣô'n-barzel* property, and the pledge of the husband's possessions as security for his wife's property. The evidence from Mesopotamia makes these similarities even more striking, since prior to the 1st century B.C. Jewish marriage law adhered closely to Akkadian prototypes. Not only does the revised rabbinic *kētûbā* depart from Mesopotamian procedure, but all the innovations attributed to Simeon ben Shetah are reflected in the earlier demotic marriage deeds, with analogues dating back to the 6th century B.C.—D.J.H.

280. B. GROSSFELD, "The Relationship between Biblical Hebrew *brh* and *nws* and their Corresponding Aramaic Equivalents in the Targum—'rq, 'pk, 'zl: A Preliminary Study in Aramaic-Hebrew Lexicography," *Zeit Alt Wiss* 91 (1, '79) 107-123.

In the Targums there was a gradual development in the syntactic usage of the Aramaic root 'rq for Hebrew *brh* and *nws* ("flee"). The trend was away from ancient Aramaic 'rq (*qrq*) toward the alternate root 'pk. Without assigning specific dates to the various Targums, it is possible to arrange their completion chronologically according to an 'rq-'pk-'zl frequency chart: early (*Onqelos*, *ps.-Jonathan*, *Fragmentary Targum*, *Neofiti*, Cairo Genizah), later (*Jonathan to the Later Prophets*, *Jonathan to the Early Prophets*), and latest (*Hagiographa*).—D.J.H.

281. R. D. HECHT, "Preliminary Issues in the Analysis of Philo's *De Specialibus Legibus*," *Stud Philon* 5 ('78) 1-55.

(1) In *De specialibus legibus* Philo organized the relationship between the Decalogue and the other commandments of the Pentateuch along the lines of a genus-species schema, describing the ten commandments as *genika kephalaia* and the remaining commands and prohibitions as *logoi*. (2) S. Belkin has alerted us to possible exegetical relationships and parallels between the Philonic corpus and the vast corpus of Palestinian traditions. But his work lacks critical discrimination and does not sufficiently attend to the historical development of rabbinic literature. (3) Analysis of Philo's treatment of the red heifer (see Num 19:1-22) in *De specialibus legibus* 1:261-272 reveals the presence of an encomiastic interpretation at the very center of his hermeneutical frame. There are no important points of contact between *m. Para* and Philo's account of this sacrifice.—D.J.H.

282. E. HILGERT, "A Bibliography of Philo Studies, 1976-1977," *Stud Philon* 5 ('78) 113-120.

An alphabetical list of books and articles published in 1976 or 1977 that discuss the writings of Philo of Alexandria.—D.J.H.

283. B. S. JACKSON, "Legalism," *Journ Jew Stud* 30 (1, '79) 1-22.

The charge of legalism as leveled against Judaism comprises a criticism of the doctrine of justification by works, an allegation of preference for the letter above the spirit, a claim that ritual and ceremonial law is valued as highly as moral law, an attack on scholasticism, an imputation of obsessive casuistry, and a rejection of the coercive nature of the Law. Before answering this charge, we must rid it of Protestant theological positions irrelevant to Judaism, weigh carefully the components of legalism as applicable to legal systems in general, and ask some pertinent questions about the nature of halakic literature, abandoning any assumptions that it possesses all the features associated with a modern legal sys-

tem. A discussion of the legal rule requiring corroboration of testimony concludes the article.—D.J.H.

284. M. L. KLEIN, "A Genizah Fragment of Palestinian Targum to Genesis 15:1-4," *Heb UnCollAnn* 49 ('78) 73-87.

Among the manuscripts from the Cairo Genizah in the Hebrew Union College-Jewish Institute of Religion Library in Cincinnati, OH, there is a fragment (MS 1134) containing a Palestinian targum of Gen 15:1-4 on the recto and an unrelated Aramaic liturgical poem on the verso. After discussing the script, vocalization, scribal errors and alterations, title, textual tradition, and language, the article supplies the Aramaic text of the targum and an English translation on facing pages along with a synoptic table of parallels in other targums. Though not without shortcomings, MS 1134 seems to be textually and linguistically superior to the other extant Palestinian targums of Gen 15:1-4. An appendix provides a text and translation of the Aramaic liturgical poem. Photographs of both sides of the manuscript conclude the article.—D.J.H.

285. L. LEVINE, "R. Simeon b. Yoḥai and the Purification of Tiberias: History and Tradition," *Heb UnCollAnn* 49 ('78) 143-185.

Comparative analysis of the Palestinian and Babylonian accounts of the purification of Tiberias by Simeon ben Yoḥai indicates that the version in *b. Šabb.* 33b-34a is probably very close to the historical reality of the 2nd century A.D. Simeon was undoubtedly involved in the purification of Tiberias, and priestly access to the city was at the core of the problem. This attempt was not the first of its kind and did not satisfy everyone. The tradition underwent dramatic development and embellishment at Tiberias sometime during the late 3rd or early 4th century in response to a vigorous polemic against the city's purity.—D.J.H.

286. J. N. LIGHTSTONE, "The formation of the biblical canon in Judaism of late antiquity: Prolegomenon to a general reassessment," *Stud Rel/ Sci Rel* 8 (2, '79) 135-142.

Several of the historical assumptions underlying modern discussions of the formation and closure of the Jewish canon of Scripture are either questionable or demonstrably false: the linear development of the canonizing process (Pentateuch, Prophets, Writings), the existence of a normative Judaism from Ezra's time through the rabbinic period, and the assimilation of the so-called council of Jamnia to church councils of the patristic era.—D.J.H.

287. W. L. LIPSCOMB, "The Wives of the Patriarchs in the *Eklogē Historian*," *JournJew Stud* 30 (1, '79) 91.

This addendum to the author's article on the names of the wives of the patriarchs from Adam to Jacob in *Jubilees* and other sources [§ 23-696] discusses the list preserved in the 9th-century *Eklogē Historian* and compares it with the other lists.—D.J.H.

288. J. A. LOADER, "Onqelos Genesis 1 and the Structure of the Hebrew Text," *Journ StudJud* 9 (2, '78) 198-204.

There is evidence of interpretative material in *Targum Onqelos* of Gen 1:14, where the lights serve as criteria by which days and years can be counted. But the expression *taqqīn laḥādā'* in Gen 1:31 merely brings out the literary structure of the Hebrew creation account (Gen 1:1-2:4) and should not be explained as a haggadic embellishment.—D.J.H.

289. B. L. MACK, "Weisheit und Allegorie bei Philo von Alexandrien. Untersuchungen zum Traktat *De Congressu eruditionis*," *Stud Philon* 5 ('78) 57-105.

Philo's treatment of the episode of Sarah and Hagar (see Gen 16:1-6a) in *De congressu eruditionis* should be studied with reference to its literary structure, its relation to the Pentateuch, the form and content of the various allegories, and the area of interpretation. Analysis of the whole text indicates the existence of four levels of interpretation: an encomium of Sarah and Hagar, a Sarah/wisdom allegory, a Hagar/school-studies allegory, and an allegory of souls. These interpretative levels afford a glimpse at exegetical development in Alexandrian Judaism. Eleven pages of charts illustrate the contribution of each interpretative level.—D.J.H.

290. R. MARTIN-ACHARD, "Essai d'évaluation théologique de l'apocalyptique juive," *Foi Vie* 76 (5, '77) 3-10.

Jewish apocalypticism should be viewed as an attempt at interpreting the biblical tradition in a situation that previous generations had not experienced. Its dualism, determinism, and ethical rigorism were directed toward maintaining the Jewish heritage in a changed historical setting.—D.J.H.

291. J. NEUSNER, "From Scripture to Mishnah: The Origins of Mishnah's Fifth Division," *Journ Bib Lit* 98 (2, '79) 269-283.

The Mishnah's Division on Holy Things repeats, amplifies, and organizes biblical concepts; its dependence on Scripture is so great that without the specified passages of the Pentateuch there would have been no such division. Nevertheless, its disinclination to provide a section on priestly law is blatant. Mishnah constitutes a statement on the meaning of Scripture, not merely a statement of the meaning of Scripture. As such, the fifth division of the Mishnah is no closer to Leviticus than Hebrews is. Both are autonomous and important statements in their own right.—D.J.H.

292. J. NOLLAND, "Sib. Or. III. 265-94, An Early Maccabean Messianic Oracle," *Journ Theol Stud* 30 (1, '79) 158-166.

Sibylline Oracles 3:265-294 fits better into the early Maccabean period than into the post-A.D. 70 situation. The emphasis on idolatry as the cause of Israel's punishment and the 2nd-century B.C. date of the other material in book 3 favor the earlier date of composition. So in all probability we have in lines 286-294 an expression of the hope, thrown up by the dark days of the early Maccabean period, that a messianic figure of the royal tribe would soon come to restore the eschatological temple.—D.J.H.

293. R. PUMMER, "The Book of Jubilees and the Samaritans," *Égl Théol* 10 (2, '79) 147-178.

After surveying scholarship on introductory matters concerning *Jubilees*, the article focuses on the questions of possible Samaritan authorship or influence and of possible traces of anti-Samaritan polemic. It concludes that (1) *Jubilees* as we now have it (including the Qumran fragments) does not contain any specifically Samaritan elements and (2) attempts at discovering anti-Samaritan polemic in *Jubilees* 30:1-26 and 49:16-21 are not persuasive.—D.J.H.

294. J. M. Ross, "The Status of the Apocrypha," *Theology* 82 (687, '79) 183-191.

There is no evidence that the list of the OT Writings was settled or that these books took their place beside the Law, Prophets, and Psalms until the end of the 1st century A.D. The NT writers followed the contemporary Jewish practice of regarding the Law, Prophets, and Psalms as canonical, but immediately afterward Christian authors began to quote from other writings as Sacred Scripture, going beyond the limited range of books canonized by Palestinian Judaism. There is no reason why we should not treat the Apocrypha as part of the OT. In fact, if the OT is enlarged to include the Apocrypha, it then contains both Hebrew and Greek points of view and so is a much better preparation for the NT.—D.J.H.

295. D. S. RUSSELL, "Biblical Classics: XI. Edwyn Bevan: Jerusalem under the High Priests," *Exp Times* 90 (10, '79) 292-294.

E. Bevan's *Jerusalem under the High Priests* (1904) is a popular treatment of the period between Nehemiah and the NT. It allows the sources to speak for themselves and draws attention to the emergence of the high priest as a powerful political figure in the last three pre-Christian centuries. The book is a model of concise thinking, wise judgment, wide knowledge, and clear expression.—D.J.H.

296. A. J. SALDARINI, "Apocalypses and 'Apocalyptic' in Rabbinic Literature and Mysticism," *Semeia* 14 ('79) 187-205.

The presence of the genre "apocalypse" in Jewish mystical literature validates G. Scholem's thesis that mysticism was the heir to apocalypticism. Four mystical works (*Hekalot Rabbati*, *Merkabah Rabbah*, *Chronicles of Jerahmeel*, *Revelation of Joshua ben Levi*) include an otherworldly journey while retaining the apocalyptic interest in the fate of the cosmos. The other works vary: historical with no otherworldly journey (*Hebrew Apocalypse of Elijah*), historical with an otherworldly journey (*3 Enoch*), and mystical with only a personal eschatology (*Ascension of Moses*). The article describes these and related Jewish mystical texts and supplies a seven-page bibliography.—D.J.H.

297. J. M. SÁNCHEZ CARO, "Tradiciones del Targum palestinense a Dt 1, 1," *Salmanticensis* 26 (1, '79) 109-124.

According to the Masoretic text, Deut 1:1 is a collection of geographic determinations reflecting at least three distinct traditions. The terms refer more to stages in the migration of the people of Israel through the desert than to places where Moses is supposed to have delivered the speeches that make up the book of Deuteronomy. The text is almost a targum within the Bible. An examination of the targumic renderings in *Neofiti*, *ps.-Jonathan*, and *Onqelos* shows that (1) the Palestinian Targum transmits a tradition of "words of reproach" joined with the "ten temptations" of the people of Israel in the desert; (2) the tradition of Moses reproaching the people in the plains of Moab probably antedates the time of Jesus; (3) the Palestinian Targum contains a primitive expression of the tradition of the people succumbing to the ten temptations; (4) the traditional exegesis of Deut 1:1 in the Jewish world, using the method of *dēraš*, could date from NT times; and (5) the dialectical scheme of the history of salvation reflected in the Targums, which has connections with Jewish synagogue liturgies, may be the source of some expressions and formulations of the Christian church.—M.P.H.

298. S. SANDMEL, "Philo's Knowledge of Hebrew: The Present State of the Problem," *Stud Philon* 5 ('78) 107-112.

Except for S. Daniel, those who affirm that Philo knew Hebrew nevertheless ascribe little significance to the knowledge they attribute to him. Whether he knew Hebrew or not affects neither the form nor the substance of what he wrote and thought.—D.J.H.

299. T. SEBASTIAN, "Death and Resurrection in the Jewish Apocalyptic," *Jeevadhara* 9 (50, '79) 117-127.

In the OT death meant the end of personal existence, but the apocalypticists believed in individual consciousness and personal existence after death. Most of the apocalyptic writers contemplated a resurrection of the body for both the righteous and the wicked. They frequently spoke of the resurrection for judgment, though there was no necessary connection between the two ideas.—D.J.H.

300. E. L. SEGAL, "The Terminology of Case-Citation in the Babylonian Talmud. A Study in the Limitations of Form Criticism," *Journ Stud Jud* 9 (2, '78) 205-211.

Tractate *Neziqin* of the Babylonian Talmud contains a literary pattern that might seem to have originated in the Babylonian Jewish courts: "A certain man . . . came before Rab X. . ." Yet many cases conforming to this pattern are haggadic tales or presuppose a Palestinian setting. Furthermore, when we compare the variant readings in the manuscripts and medieval authorities, we see that the textual situation is inconsistent and that there are great variations in the employment of the important formulas.—D.J.H.

301. B. R. SHARGEL, "The Evolution of the Masada Myth," *Judaism* 28 (3, '79) 357-371.

Y. Yadin's purpose in excavating Masada was to integrate the Israeli public around a heroic myth expressing the common past, the common condition, and the common destiny of the Jewish people. During the first two decades of Israeli independence, the Masada myth was used to validate the right of the Jews to "the land" and to integrate the diverse population around a significant historical event. But by the mid 1970s Masada had become a negative symbol. Today virtually no Israeli citizen accepts the Zealot-Sicarii fanatics as role models, and their story is seldom presented as a paradigm of freedom and independence.—D.J.H.

302. K. A. D. SMELIK, "The Witch of Endor. 1 Samuel 28 in Rabbinic and Christian Exegesis till 800 A.D.," *Vig Christ* 33 (2, '79) 160-179.

Though most Jewish interpreters assumed that Samuel was recalled to life at Endor, ps.-Philo in *Biblical Antiquities* 64:7 states that Samuel appeared at the command of the Lord. Only in the gaonic period did doubt arise about the reality of necromancy in general and this necromancy in particular. The opinions of early Christian exegetes can be reduced to three positions: (1) Samuel was resuscitated by the woman. (2) Either Samuel or a daemon in his shape appeared at God's command. (3) A daemon deceived Saul and gave him a forged prophecy.—D.J.H.

303. D. TAWIL, "The Purim Panel in Dura in the Light of Parthian and Sasanian Art," *Journ Near East Stud* 38 (2, '79) 93-109.

The scene of Mordecai on the Purim panel in the Dura Europos synagogue incorporates the investiture motif as it was used in Parthian art and the triumph motif as it was

used in Sassanian art. The existence of the two motifs explains the appearance of the “enthroned” scene as the third element of the composition. The placement of the panel to the right of the Torah shrine suggests that the same factors that brought about the creation of the book of Esther in the Persian Diaspora in the 2nd century B.C. were still operative in that region in the 3rd century A.D. The scene of Mordecai and Haman, which dominates the composition on the Purim panel, is an allegory of the triumph over Rome, the persecutor of the Jewish religion, under Shapur I. Twelve illustrations accompany the article.—D.J.H.

304. C. THOMA, “The Death Penalty and Torture in the Jewish Tradition,” *Concilium* 120 ('79) 64-74.

The vigorous and consistent opposition of the rabbis to cruel and hasty executions and to all forms of sadism associated with noncapital punishment deserves admiration. The most important religious motives for this opposition were belief in human creation in God's image, belief in the resurrection of the whole person, and obedience to the revealed Law and especially to the commandment of love of neighbor. Full success in defending the rights of accused or convicted persons against torture and unjust punishment was achieved by the rabbis only in cases of capital punishment. They did not always attain the highest degree of humaneness with regard to either disciplinary penalties for actions requiring consent or the punishment of slaves and incorrigibles.—D.J.H.

305. R. WILLIAMSON, “Philo and New Testament Christology,” *Exp Times* 90 (12, '79) 361-365.

Philo struggled with the same fundamental problem of expression in the case of Moses that the NT writers wrestled with in the case of Jesus. For Philo, Moses was the “greatest and most perfect” human being; he is said to have come near to God in a kind of family relation. Fully aware that Moses was a real human being, Philo could nevertheless speak of Moses' second birth, his association with the Logos, and his translation to immortal life. In *De somniis* 1:164-165, there is even a prayer addressed to Moses.—D.J.H.

306. A. ZERON, “The Martyrdom of Phineas-Elijah,” *Journ Bib Lit* 98 (1, '79) 99-100.

We may reasonably discern in ps.-Philo's *Biblical Antiquities* 1:16 and 48:1 a carefully concealed hint of the belief that Enoch and Phineas-Elijah [see § 21-530] were carried to a place above a high mountain (see Mk 9:2-7), there to await, perhaps with other chosen ones, the end of this world and to taste their final martyrdom and death, in order to take part in the general resurrection.—D.J.H.

Greco-Roman Backgrounds

307. H. W. ATTRIDGE, “Greek and Latin Apocalypses,” *Semeia* 14 ('79) 159-186.

Poimandres, the first tractate of the Hermetic corpus, presents its doctrines of personal eschatology in a visionary form. Other Greek and Latin apocalypses use otherworldly journeys as vehicles for their doctrines of personal eschatology. The body of the article surveys these and related revelatory texts and furnishes an eleven-page bibliography.—D.J.H.

308. E. E. BEST, "Suetonius: The Use of Greek among the Julio-Claudian Emperors," *Classical Bulletin* [St. Louis] 53 (3, '77) 39-45.

Educated Romans from the time of Scipio Aemilianus to that of Quintilian studied Greek, and the use of Greek reached its apex at Rome with Cicero, whose Greek vocabulary amounted to more than 1,000 words. As an indication of the extent to which knowledge of Greek penetrated Roman culture during the Julio-Claudian period, each of the six emperors is assessed with respect to his attitude toward and competence in Greek. Suetonius is the major source for these assessments.—E.G.B.

309. R. A. HORSLEY, "The Law of Nature in Philo and Cicero," *Harv Theol Rev* 71 (1-2, '78) 35-59.

The parallel passages on the law of nature in the writings of Philo and Cicero derive ultimately from a Stoic tradition on universal law and right reason. But this Stoic tradition had been reinterpreted by the revived and eclectic Platonism on which both Philo and Cicero drew. The key figure in the Platonic revival and the thinker on whom Cicero and (probably) Philo depended was Antiochus of Ascalon, the head of the Academy in the early 1st century B.C., who devoted much of his energy to a reinterpretation of Stoic ethics. Antiochus, Cicero, and Philo all conceived of a transcendent grounding for the law of nature. They connected political affairs closely with the quest for divine truth and honors, viewed the true and universal reason or law as the mind of the divine Creator and Lawgiver, and understood the human mind as the means of ascending to knowledge of the transcendent truth.—D.J.H.

310. V. MASSARO AND I. MONTGOMERY, "Gaius—Mad, Bad, Ill, or all Three," *Latomus* [Brussels] 37 (4, '78) 894-909.

The extant literary sources (e.g. Suetonius, Tacitus, Philo) for the life of Gaius Caligula are unanimous in concluding that he was a mentally disturbed tyrant. After listing the characteristics attributed to Caligula and sketching his biography, the article discusses recent analyses of him as an alcoholic, victim of hyperthyroidism, and psychopath. Caligula may have suffered from more than one medical or psychological disorder. Anxiety and mania are conditions with symptoms very similar to those manifested by him.—D.J.H.

The Early Church

311. R. T. BECKWITH, "The Origin of the Festivals Easter and Whitsun," *StudLiturg* 13 (1, '79) 1-20.

The observance of Easter Sunday as distinguished from the Jewish-Christian observance of Passover is a postapostolic development. It originated about A.D. 110, reaching the province of Asia by about A.D. 125. The relative lateness of the Christian observance of Pentecost Sunday indicates that Easter came into existence first. Easter was probably celebrated in Syrian Antioch initially, and the birthplace of the Christian Pentecost may have been either Carthage or Rome.—D.J.H.

312. P. F. BRADSHAW, "Prayer Morning, Noon, Evening, and Midnight - an Apostolic Custom?" *StudLiturg* 13 (1, '79) 57-62.

At the end of the 2nd century A.D. the primary times of prayer in the church were morning, noon, evening, and midnight. A similar daily cycle of prayer seems to have been fol-

lowed by the Qumran community (see 1QS 10:1-3a; 1QH 12:4-7) and other Jewish circles.—D.J.H.

313. E. FERGUSON, "Inscriptions and the Origin of Infant Baptism," *Journ Theol Stud* 30 (1, '79) 37-46.

If we are convinced by K. Aland that there is no sure evidence for infant baptism before Tertullian, and if we agree with J. Jeremias that original sin is not the explanation for its origin, then we are obliged to offer an alternative explanation. Latin and Greek epitaphs of children who had been baptized near the time of death support the argument that in the 3rd and 4th centuries infant baptism was still abnormal; all the examples may be considered cases of emergency baptism. Baptism was regularly administered before death (see Jn 3:5), at whatever age. Later, the high infant-mortality rate encouraged the practice of baptism soon after birth as a kind of insurance, no matter what might happen.—D.J.H.

314. A. FERNÁNDEZ, "La escatología en los escritos de los Padres Apostólicos," *Burgense* 20 (1, '79) 9-55.

This synthesis of the statements of the Apostolic Fathers concerning the future life begins with sections on judgment (particular and universal) and the parousia. Then a section on eternal salvation considers the provisional character of the present life, images of heaven, the benefits of eternal life, and the nature of heavenly life. Sections on eternal death (hell) and purification after life on earth (purgatory) conclude the article.—D.J.H.

315. S. FOLGADO FLÓREZ, "La Iglesia, anterior a los siglos en el 'Pastor' de Hermas," *CiudDios* 191 (3, '78) 365-391.

There is no doubt that the tower in *Shepherd* of Hermas symbolizes the historical church being built through the centuries [§ 23-321]. *Shepherd* also describes the church "before the ages," the church that was the motive for the creation of the world. The article discusses the origins of this notion and of parallel ideas in the NT and 2 *Clement*. Specifically, it examines the idea of the church as the "first of creation" in relation to the idealized image of a transcendent and eschatological church with which Hermas laid the groundwork for the paraenetic section of *Shepherd*. Then 2 *Clement* 14:1-4 is analyzed with respect to the implications of its pneumatology for the theme of the church "before the ages." The result of this comparison is to reveal the basic agreement of ps.-Clement with Hermas on the church as the "first created." Ps.-Clement structured his soteriology according to the paradigmatic argument that eschatology belongs to the pneumatic church, thus explaining the encounter of the divine with the human, of *pneuma* with *sarx*. Salvation in the church is liberation from this world and union with the divine *pneuma*. Hermas' use of the term "Holy Spirit," however, remains ambiguous; it is difficult to adduce texts from *Shepherd* that allow an unequivocal identification of the Spirit with a divine person.—S.B.M.

316. S. FOLGADO FLÓREZ, "Teoría teórico-descriptiva sobre la Iglesia en el 'Pastor' de Hermas," *CiudDios* 191 (2, '78) 217-246.

The soteriological theory propounded in *Shepherd* of Hermas includes an ecclesial dynamism: The church is aware of and acts in light of its historical-salvific existence. By stressing the entitative and functional aspects of the church, Hermas renders theologically explicit the mystery incarnate in life. The eschatological ambience of the church in Her-

mas' day is operative in *Shepherd*, and so its ecclesiology must be evaluated with reference to eschatology. Sections on the church as a mediator of salvation and as a single body conclude the article. According to Hermas, there is no salvation outside the ecclesial structure described symbolically and invested with soteriological significance.—S.B.M.

317. F. MANNS, "Une prière judéo-chrétienne dans le Canon Romain," *Antonianum* 54 (1, '79) 3-9.

The principal themes of the *Supra quae* prayer in the Roman Canon would have been familiar to Jews and Jewish Christians in antiquity: the heavenly altar, Christ as the angel of God, and the paschal sacrifices of Abel, Abraham, and Melchizedek. The vocabulary of the prayer also reflects substantial knowledge of the Jewish and Jewish-Christian world.—D.J.H.

318. B. MCNEIL, "A Note on the Conversion of Miriai," *Muséon* 92 (1-2, '79) 127-131.

In one of the poems of the Miriai cycle, the highborn Jewish woman Miriai is accused of converting to Mandeism out of love for a man. She replies that her love is really for the Mandean savior figure, Manda d-Haiiē. A close parallel to the Mandean poem is found in the story of Mygdonia's conversion to Christianity in *Acts of Thomas*. This fact may be evidence of the interaction in 3rd-century Syria of religious groups that became sharply hostile to each other at a later period.—D.J.H.

319. M. MEES, "Pilgerschaft und Heimatlosigkeit. Das frühe Christentum Ostsyriens," *Augustinianum* 19 (1, '79) 53-73.

Gospel of Thomas 42 ("become wanderers!") expresses the ideal of East Syrian Christians as pilgrims on the way to the heavenly city of God. Originating in the teaching of Jewish-Christian missionaries, this ideal was based on a radical understanding of the new beginning in Christ and of the dawn of God's kingdom. It remained prominent even in the East Syrian literature of the 4th century. In their effort to follow Christ in the post-Easter period, the East Syrian Christians imitated his example of poverty, chastity, and homelessness.—D.J.H.

320. W. R. SCHOEDEL, "Ignatius and the Archives," *Harv Theol Rev* 71 (1-2, '78) 97-106.

Attention to the terminology for the Scriptures in the writings of Josephus (see especially *Ag. Ap.* 1:29) and Philo should remove any lingering doubt that Ignatius' opponents in Philadelphia could have referred to the OT as "archives" (see *Phld.* 8:2). Ignatius' opponents were "Judaizers" primarily in the sense that they were fascinated with the Scriptures. The difficulty may have been little more than that they asked their leaders hard questions.—D.J.H.

321. M. J. TOWNSEND, "Exit the Agape?" *Exp Times* 90 (12, '79) 356-361.

The holding of something called "the agape" was not a NT procedure and was not envisaged by the first Christians as distinct from the Eucharist and the normal Christian sharing in communal meals. In the latter sense, all meals shared by Christian people constitute what is meant when the agape is spoken of. No special liturgical rite is required. This interpretation is consistent with *Didache* 9:1-5; Acts 2:42; 27:33-37; 1 Cor 11:17-34; Jude 12; and 2 Pet 2:13.—D.J.H.

322. P. W. WALASKAY, "Ignatius of Antioch. The Synthesis of Astral Mysticism, Rational Theology, and Christian Witness," *RelLife* 48 (3, '79) 309-322.

In Antioch of the 1st century A.D. a blend had taken place between Greek rational theology and Chaldean astral mysticism. The christological hymns in Ignatius' letters relate incarnation and astrology, word and silence, visible and invisible, and immortality and resurrection. For Ignatius there were two ways of "attaining to God"—through the Eucharist and through martyrdom. Ignatius was a pivotal person of Christian antiquity who combined the oriental desire for certainty (astrology) with the Greek search for truth (rational theology).—D.J.H.

323. A. YARBRO COLLINS, "The Early Christian Apocalypses," *Semeia* 14 ('79) 61-121.

Christian apocalypses from the first three centuries A.D. can be divided into two basic types according to the mode of revelation: those in which the primary mode of revelation is the vision or audition, and those in which the primary mode of revelation is the other-worldly journey. Both types can be subdivided according to variations in eschatological content. The expectation of a personal afterlife appears in each of the twenty-four texts examined. The article surveys the individual writings and provides sixteen pages of bibliography.—D.J.H.

Gnosticism

324. G. M. BROWNE, "Ad CG II 7, 139:20," *Bulletin of the American Society of Papyrologists* [Missoula] 15 (3, '78) 191-193.

The text of *Book of Thomas the Contender* 139:20 can be accepted without emendation and translated in this way: "And it is you, our light, who shine, Lord." Similar constructions are found in Lk 22:70; 24:18, 48.—D.J.H.

325. I. P. CULIANU, "Erzählung und Mythos im 'Lied von der Perle,'" *Kairos* 21 (1, '79) 60-71.

The theories about the origin of the Hymn of the Pearl can be summarized as follows: a gnostic text of Manichean or related (even pre-Christian) character, a Christian document reflecting Syrian encratism, or a song of one initiated into the mysteries of Helios. The hypothesis of a gnostic origin is the most convincing. The second part of the article concentrates on the following aspects of the text: the cosmogonic symbolism of the pearl, the narrative itself, the narrative in connection with the myth of the serpent-guardian, and the setting of the myth as an initiation ritual in which magical substances played an important role. The material contained in the story is surely much older chronologically and culturally than the version in *Acts of Thomas* 108-113.—D.J.H.

326. S. EMMEL, "Unique Photographic Evidence for Nag Hammadi Texts: CG II 1, III 1-4 and IV 1-2," *Bulletin of the American Society of Papyrologists* [Missoula] 15 (3, '78) 192-205.

This collation of *Apocryphon of John* and other texts concerns those passages that are now preserved more completely in photographs than on the papyrus leaves. The article underlines the parts that are best preserved in photographs, indicates the photographs in which the underlined passages are preserved, and lists published facsimiles that reproduce the photographic documentation.—D.J.H.

327. F. T. FALLON, "The Gnostic Apocalypses," *Semeia* 14 ('79) 123-158.

In the gnostic apocalypses, the revelation is usually transmitted through discourse or dialogue. The epiphany of the revealer (an angel, pleromatic being, or the Lord) is presented, and frequently the perplexity of the pseudonymous seer is mentioned. On a temporal axis present salvation through knowledge is emphasized, and on a spatial axis the distinctive element is the dualism between the evil rulers of the heavens and the divine or pleromatic realm, which is good. After surveying the apocalypses in the Nag Hammadi and other gnostic codices, the article concludes with a ten-page bibliography.—D.J.H.

328. J.-D. KAESTLI, "L'évangile de Thomas. Son importance pour l'étude des paroles de Jésus et du gnosticisme chrétien," *Etud Théol Rel* 54 (3, '79) 375-396.

The most peculiar feature of *Gospel of Thomas* is the coexistence of sayings close to the Synoptic tradition with sayings of an undeniably gnostic character. The theories of direct dependence on either a Jewish-Christian Gospel or the Synoptic Gospels are unconvincing. Rather, *Gospel of Thomas* reflects the use of one or more collections of Jesus' sayings that were independent of the Synoptic tradition. Among the typically gnostic themes in the document are the secret words of the living Jesus, the world as a foreign and hostile reality, the true self as a divine and preexistent reality, the kingdom as the true self, asceticism and renunciation of the world, and Jesus as revealer of the unity between the true self and the divine world.—D.J.H.

329. J. F. McCUE, "Orthodoxy and Heresy: Walter Bauer and the Valentinians," *Vig Christ* 33 (2, '79) 118-130.

In *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934), W. Bauer overlooked certain aspects of Valentinian thought that tell seriously against his thesis that Valentinianism was a form of Christianity independent of orthodoxy in its origins. Examination of references to Valentinianism made by Irenaeus, Clement of Alexandria, and Heracleon leads to these conclusions: (1) The orthodox play a role in Valentinian thought such that they seem to be part of Valentinian self-understanding. (2) The orthodox appear to be the main body and at several points are identified as the many over against the small number of Valentinians. (3) The Valentinians of the decades prior to Irenaeus and Clement used the books of the orthodox NT in a manner best accounted for by supposing that Valentinianism developed within a mid-2nd century orthodox matrix.—D.J.H.

330. P.-H. POIRIER, "L'Évangile de Vérité, Ephrem le Syrien et le comput digital," *Rev Étud Aug* 25 (1-2, '79) 27-34.

In an allegorical explanation of the parable of the lost sheep (Mt 18:12-14; Lk 15:4-7), *Gospel of Truth* 31:35-32:17 refers to a system of digital counting that involved passing from the left hand after 99 to the right hand for 100. The technique is cited to describe the transition from a state of deficiency to the fullness of the One. The most exact and complete parallel to the symbolic use of this system of counting is found in Ephrem's hymn *De ecclesia* 24 with reference to Abraham's passage from 99 to 100 years of age (see Gen 17:1, 17; 21:5).—D.J.H.

331. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum VII," *Nov Test* 20 (4, '78) 300-331.

This seventh in the series of supplementary bibliographies to Scholer's *Nag Hammadi*

Bibliography 1948-1969 (1971) lists items published in 1977 as well as earlier items that have not been included previously. It follows the general pattern and limits of the preceding installments [§§ 16-1092; 17-1225; 18-1123; 19-1162; 20-1010; 23-337].—D.J.H.

332. R. TREVIJANO ETCHEVERRÍA, "Gnosticismo y hermenéutica (Evangelio de Tomás, logion 1)," *Salmanticensis* 26 (1, '79) 51-74.

Logion 1 of *Gospel of Thomas* introduces the collection of sayings: "And he said: 'Whoever finds the explanation (*hermēneia*) of these words will not taste death.'" This logion is here understood as coming from the gnostic collector, who attributed the saying to Thomas rather than to Jesus. The logia of Jesus collected in the document are thus assumed to contain a secret meaning accessible only to a reader of gnostic mentality. The road to salvation lies not in hearing the words of Jesus, nor in believing, nor in obeying, but in finding their interpretation. A similar approach to the Bible is taken today by certain groups whose interpretations are dictated by particular ideologies and are as secret and inaccessible as were those of the gnostics in the days of the early church.—M.P.H.

333. E. M. YAMAUCHI, "Pre-Christian Gnosticism in the Nag Hammadi Texts?" *Church History* [Chicago] 48 (2, '79) 129-141.

The vast majority of the fifty-two Nag Hammadi tractates are Christian gnostic compositions from the 2nd and 3rd centuries. A few texts such as *Apocalypse of Adam*, *Paraphrase of Shem*, *Eugnostos*, *Thunder*, and *Three Steles of Seth* may be non-Christian, but this is not absolutely certain. At any rate, these texts probably do not antedate the 2nd century A.D. and therefore do not establish a case for a pre-Christian gnosticism.—D.J.H.

Gnosticism, §§ 24-141, 239.

NOTES ON JOURNALS

Changed

Lutheran World and *Lutherische Rundschau* (Geneva), which ceased publication with vol. 24, no. 4 (1977) and vol. 27, no. 4 (1977) respectively, have been succeeded by *LWF Report* (*LWB-Report*) and *LWF Documentation* (*LWB-Dokumentation*). *Ohio Journal of Religious Studies* (Cleveland, OH) became *Journal of Religious Studies* (Cleveland, OH) with vol. 6, no. 2/vol. 7, no. 1 (1978-79).

Recently Inaugurated

Maarav (Suite 510, 2444 Wilshire Boulevard, Santa Monica, CA 90403) vol. 1, no. 1 (1978).

Milltown Studies (Milltown Institute of Theology and Philosophy, Milltown Park, Dublin 6, Ireland) no. 1 (1978).

Near East School of Theology Theological Review (P. O. Box 11-7424, Beirut, Lebanon) vol. 1, no. 1 (1978).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

F. L. ARRINGTON, *New Testament Exegesis: Examples* (Washington, DC: University Press of America, 1977, paper \$7.25) iv and 113 pp. Bibliography. ISBN: 0-8191-0108-7.

This collection provides five examples of theological exegesis: Rom 8:19-22 ("creation's hopeful expectation"), Acts 2:41-42 and 3:18-21 ("proclamation of kerygma and some results"), 1 Cor 1-4 and 2 Cor 4-5 ("the two ages"), Heb 10:9-25 ("new and living way"), and Phil 2:5-9 ("humiliation to exaltation"). Four of the studies follow the traditional exegetical format, but the one on the Corinthian letters is thematic and examines the material in light of the two-age motif. Arrington is the author of *Paul's Aeon Theology in 1 Corinthians* (1978).

R. A. BENNETT AND O. C. EDWARDS, *The Bible for Today's Church*, Church's Teaching Series 2 (New York: Seabury, 1979, paper \$3.95) xiv and 305 pp., fig., 5 maps. Bibliographies. Indexed. LCN: 78-31570. ISBN: 0-8164-0419-4 (cloth), 0-8164-2215-X (paper).

Part of a series prepared at the request of the executive council of the General Convention of the Episcopal church, this book aims both to convey information about the Bible and to help Christians hear God speaking through its stories. After discussions of how the Bible came to be, how it has been interpreted, and how it is interpreted, there are chapters on the story of the OT, the Apocrypha, and the NT as well as presentations of OT and NT teachings. Remarks on ways we can hear the Bible today conclude the volume. Bennett is associate professor of OT at Episcopal Divinity School in Cambridge, MA, and Edwards is president and dean of Seabury-Western Theological Seminary in Evanston, IL.

F. F. BRUCE, *History of the Bible in English. From the earliest versions* (3rd ed.; New York: Oxford University Press, 1978, \$12.95) xiii and 274 pp., plate. Bibliography. Indexed. LCN: 78-16271. ISBN: 0-19-520087-X (cloth), 0-19-520088-8 (paper).

Originally published in 1961 under the title *The English Bible* [NTA 5, p. 349] and revised in 1970 [NTA 15, p. 113], this third edition includes a new eleven-page chapter on the English Bible in the 1970s. Among the recent versions discussed are the Common Bible, the New American Standard Bible, the Good News Bible, the New International Version, and the Living Bible. The rest of the book remains practically unchanged since 1970, though a few omissions have been repaired and some factual slips corrected.

D. DURKEN (ED.), *Sin, Salvation, and the Spirit. Commemorating the Fiftieth Year of The Liturgical Press* (Collegeville, MN: Liturgical Press, 1979, cloth \$10.50, paper \$8.50) xv and 368 pp. LCN: 79-20371. ISBN: 0-8146-1078-1 (cloth), 0-8146-1079-X (paper).

Marking the founding of the Liturgical Press in 1926, this volume contains essays on the themes of sin, salvation, and the Spirit under three headings: perspectives from biblical studies (six), OT studies (seven), and NT studies (fourteen). The NT articles are by M. E. Hellwig on the central scandal of the cross; J. D. Kingsbury on the Spirit and the Son of God in Mk; N. Flanagan on the what and the how of salvation in Lk-Acts; R. H. Fuller on Luke and the *theologia crucis*; J. Kodell on Luke's theology of Jesus' death; D. R. Dumm on Lk 24:44-49 and hospitality; R. J. Dillon on Easter revelation and mission program in Lk 24:46-48; J. H. Sieber on the Spirit as the "promise of my Father" in Lk 24:49; D. Stanley on the significance for Paul of Jesus' earthly history; J. M. Ford on Paul as teacher of Israel, prophet, and rebellious elder; J. Koenig on vision, self-offering, and transformation for ministry in Rom 12:1-8; P. F. Ellis on salvation through the wisdom of the cross in 1 Cor 1:10-4:21; I. Havener on a curse for salvation in 1 Cor 5:1-5; and J. D. Quinn on the Holy Spirit in the Pastorals. The other contributors are C. Peifer, E. Schüssler Fiorenza, E. H. Maly, A. Stock, B. Vawter, B. W. Anderson, A. Culhane, A. Cody, W. Harrelson, J. Jensen, C. Stuhlmüller, A. J. Everson, and R. E. Murphy. A preface by the editor and a foreword by G. S. Sloyan are included.

W. EGGER, *Kleine Bibelkunde zum Neuen Testament* (Innsbruck—Vienna—Munich: Tyrolia-Verlag, 1978, paper öS 98 or DM 14.80) 159 pp., map. Bibliographies. Indexed. ISBN: 3-7022-1292-2.

This introduction to the NT seeks to communicate to a nonspecialist audience the most notable results of modern biblical scholarship. After remarks on the nature of the NT, there are chapters on the origin and particular character of the Gospels, Jesus of Nazareth (access to the historical Jesus, Jesus' preaching and activity, important texts), the life and work of the apostle Paul, and the way of the church (Acts, Revelation, Catholic epistles). Egger is professor of NT at the Philosophisch-Theologische Hochschule in Brixen and visiting lecturer at the University of Innsbruck.

Evangelizare pauperibus, Atti della XXIV Settimana Biblica della Associazione Biblica Italiana (Brescia: Paideia, 1978, paper 15,000 L) 476 pp. Bibliographies.

Of the twenty-two papers prepared for the 1976 meeting of the Associazione Biblica Italiana, those most relevant to NT studies are by J. Dupont on Jesus' proclamation of good news to the poor, U. Vanni on poverty and proclamation in Paul's writings, L. Moraldi on the poor and poverty among the Essenes of Qumran, A. Sisti on the "poverty" of the Corinthian church (1 Cor 1:26-31), S. Zedda on the poverty of Christ according to Paul (2 Cor 8:9; Phil 2:7-9; Col 1:24; 2 Cor 13:3-4), B. Antonini on the manual labor of Paul the apostle and its motivations, L. Oitana on ecclesial experience and society with reference to Paul's collection for Jerusalem, M. Del Verme on poverty and aid to the poor in the primitive church, B. Prete on "the poor" in the Johannine account of the anointing at Bethany in Jn 12:1-8, and V. Migliorisi on Paul and the poor with reference to Acts 20:18-38. The other contributors are G. Ferretti, G. Colombo, N. M. Loss, A. Ranon, E. Cortese, A. Penna, S. Virgulin, S. Gozzo, A. M. Bellia, G. Bernini, P. Grech, and R. Cavedo. Reports on the discussions inspired by the papers are also included.

Exegetisches Wörterbuch zum Neuen Testament I, Lieferungen 1-4, ed. H. Balz and G. Schneider (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1978-79, paper) cols. 1-512. Bibliographies. Indexed. ISBN: 3-17-004674-8 (Lfg. 1); 3-17-005002-8 (Lfg. 2); 3-17-005039-7 (Lfg. 3-4).

Containing entries from *Aarōn* to *Bēthzatha*, these fascicles constitute half of the first volume of an exegetical dictionary that will treat all the Greek words in the NT. A typical entry provides bibliographic data, statistics on the term's usage in the NT, its basic meaning and semantic field, and discussions of the individual occurrences. Known by the acronym EWNT, the project is an interconfessional undertaking and is designed for scholars, pastors, teachers, and theological students.

Good News Bible with Deuterocanonicals/Apocrypha. The Bible in Today's English Version (New York: American Bible Society, 1979, cloth \$3.95, paper \$3.20) xvi and 413 pp., figs., 14 maps. Indexed.

This edition of the GNB/TEV contains the translations not only of the OT (1976) and the NT (1966; 3rd ed., 1976) but also of the Deuterocanonicals, or Apocrypha, of the OT. The new section is placed between the OT and the NT and consists of two series of books: (1) Tobit, Judith, Esther (Greek text), Wisdom, Sirach, Baruch, Letter of Jeremiah, Song of the Three Young Men, Susanna, Bel and the Dragon, and 1-2 Maccabees; and (2) 1-2 Esdras and the Prayer of Manasseh. The first series is accepted by Catholics as part of the OT canon, and this edition carries the imprimatur of Archbishop John F. Whealon of Hartford, CT.

D. J. HARRINGTON, *Interpreting the New Testament. A Practical Guide*, New Testament Message 1 (Wilmington, DE: Glazier, 1979, paper) xi and 149 pp. Bibliographies. LCN: 79-52807. ISBN: 0-89453-124-7.

This introduction to NT exegesis explains how the methods used in the study of literature can be effectively and fruitfully employed in reading Scripture. Each chapter consists of an exposition of a method, examples of how the method can be applied to specific texts, and a list of bibliographic suggestions. The ten chapters consider literary criticism in general (Lk 10:30-35; Rom 11:33-36), textual criticism (Mt 6:33; 1 Jn 5:8), translations (Mk 1:14-15; Gal 3:19-20), words and motifs (Mt 28:19; Rom 3:23), source

criticism (Mk 1:2-3; Jude 3-16 and 2 Pet 2), form criticism (Mk 3:1-6; 1:40-45; 4:35-41; Mt 13:31-33), historical criticism (Mk 14:58; Gal 1:11-17), redaction criticism (Mt 8:18-27; 1 Tim 3:14-16), parallels (Mk 1:4-8; Jn 1:1), and hermeneutics (Mt 22:34-40; 1 Pet 4:12-16). Throughout the presentation, the emphasis is on the logic of the methods and their application to the Scriptures. Harrington is associate professor of NT at Weston School of Theology in Cambridge, MA, and general editor of *NTA*.

The International Standard Bible Encyclopedia. Volume One · A-D, ed. G. W. Bromiley et al. (rev. ed.; Grand Rapids: Eerdmans, 1979, \$29.95) xxv and 1006 pp., 26 color maps. Illustrated. Bibliographies. Indexed. LCN: 79-12280. ISBN: 0-8028-8161-0.

The purpose of this encyclopedia is to define, identify, and explain terms and topics that are of interest to those who study the Bible. Thus it is like the 1915 edition in combining the defining function of a dictionary with the comprehensiveness of an encyclopedia, summarizing the state of knowledge about each of its topics and leading the reader to further sources of information and insight. Many articles from the first edition have been preserved in emended form, and a few particularly significant ones are virtually unchanged. But most of the articles and all the maps and illustrations are new. The project editor is E. W. Smith, and the associate editors are E. F. Harrison (NT), R. K. Harrison (OT), and W. S. LaSor (archaeology). Future volumes will be released at yearly intervals until the set is complete.

S. ŁACH, M. FILIPIAK, AND H. LANGKAMMER (EDS.), *Materiały pomocnicze do wykładów z bibliistyki. Tom II*, Wydział Teologiczny (Lublin: Catholic University, 1977, paper zł 70) 243 pp. Bibliographies.

Of the ten articles in this collection, the ones most pertinent to the NT are by L. Stachowiak on interpreting certain Hebrew expressions in 1QS 2:11-4:1, H. Langkammer on Jesus' miracles in Galilee and environs according to Mk 6-8 parr., Langkammer on Jesus' saying about drinking of the fruit of the vine when the kingdom comes (Mk 14:25; Lk 22:15-18), J. Kudasiewicz on Luke as author and theologian, F. Gryglewicz on the "I am" in the Fourth Gospel, and K. Romaniuk on the history of Pauline interpretation since F. C. Baur. The other contributors are S. Łach, M. Filipiak, J. Homerski, and J. Szлага.

H. LINDSELL, *The Bible in the Balance* (Grand Rapids: Zondervan, 1979, \$9.95) 384 pp. Indexed. LCN: 79-4350. ISBN: 0-310-27690-X.

Intended as a sequel to the author's *The Battle for the Bible* (1976), this volume answers the objections and questions raised against that book and sketches developments in various church groups with reference to the doctrine of biblical inerrancy. After reviewing the basic theses of *The Battle for the Bible*, it addresses the reactions of the critics, developments in smaller groups, the Southern Baptist Convention, Fuller Theological Seminary, the Lutheran Church-Missouri Synod, the historical-critical method as the Bible's deadliest enemy, the meaning of the term "evangelical," and prospects for the future. Lindsell is the editor emeritus of *Christianity Today*.

E. LOHSE, *Die Urkunde der Christen. Was steht im Neuen Testament?* (Stuttgart—Berlin: Kreuz, 1979, DM 24) 190 pp., 28 plates, 2 maps. Bibliographies. Indexed. ISBN: 3-7831-0585-4.

Written with young people in mind, this introduction to the NT first describes Jesus, "the one sent from God," as the center of the NT and discusses his gospel of love as expressed in words and actions. Then there are chapters on the origin of the Christian church and on early Christianity in its historical milieu. Comments on the NT Epistles and Gospels and the nature of the Bible conclude the book. Lohse, the bishop of Hannover, is presiding officer of the Council of the Evangelical church in Germany.

S. MEURER (ED.), *Eine Bibel - viele Übersetzungen. Not oder Notwendigkeit?*, Die Bibel in der Welt 18 (Stuttgart: Deutsche Bibelstiftung, 1978, paper DM 11.80) 232 pp. ISBN: 3-438-06218-6.

Fifteen articles on various aspects of biblical translation are presented in four sections. The two articles on the theoretical foundations of translation are by E. A. Nida and R. Kassühlke, and the five studies of translations that have exercised a strong influence on

the Western church are by J. de Waard, U. Köpf, K. H. zur Mühlen, K. D. Fricke, and J. Lange. In the part devoted to more recent German translations, there are papers by H.-R. Müller-Schwefe, H. Haug, and W. I. Sauer-Geppert. The final section concerns the worldwide work of Bible translation and contains contributions by S. Meurer, U. Fick, H. F. Peacock, E. Schick, and R. Velten. Meurer has supplied a four-page foreword.

Novum Testamentum graece post Eberhard Nestle et Erwin Nestle, communiter ediderunt Kurt Aland et al., apparatus criticum recensuerunt et editionem novis curis elaboraverunt Kurt Aland et Barbara Aland (26th ed.; Stuttgart: Deutsch Bibelstiftung, 1979, DM 18) 78* and 779 pp.

Although the wording of the Greek text in this edition is identical to that of the UBS *Greek New Testament* (3rd ed., 1975), there remain differences in paragraphing, orthography, and punctuation. Among the changes introduced with respect to the 25th edition are the following: a different typeface for the Greek text, the placing of the verse numbers in the text, a clearer arrangement of the critical apparatus, a new system of paragraph division, and the use of italic type for OT quotations. The four appendixes list the Greek and Latin manuscripts used in this edition, the variant readings in other modern editions, OT quotations and allusions, and signs and abbreviations. The Greek text was established by K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren. The critical apparatus was prepared by K. Aland, B. Aland, and others at the Institut für neutestamentliche Textforschung in Münster.

J. H. ROBERTS AND A. B. DU TOIT, *Guide to the New Testament. Volume I, Section A: Preamble to New Testament Study; Section B: The Canon of the New Testament*, trans. D. R. Briggs (Pretoria: Kerkboekhandel Transvaal, 1979) xiv and 272 pp., 3 plates, 3 figs. Bibliographies. ISBN: 0-7987-0206-0.

Translated and adapted from the Afrikaans original, this first volume in a six-volume guide to NT study begins with Roberts's 72-page treatment of the nature of the Bible and the scope of NT study. The second part is du Toit's 196-page discussion of the canon of the NT: general survey of the issue, clarification of the most basic concepts, the nature of NT canonicity, and the establishment of the canon and its course through the centuries. The paragraphs in the book are numbered consecutively, and the chief points are set in bold type. Bibliographic information is appended to the subsections.

J. B. ROGERS AND D. K. MCKIM, *The Authority and Interpretation of the Bible. An Historical Approach* (New York—Hagerstown—San Francisco—London: Harper & Row, 1979, \$20; Toronto: Fitzhenry & Whiteside) xxiv and 484 pp. Bibliographies. Indexed. LCN: 78-20584. ISBN: 0-06-066696-X.

The authors aim to describe "the central church tradition" regarding the authority and interpretation of the Bible, especially as it has influenced the Reformed tradition of theology. Under the heading "classical roots," they discuss the common theological foundations in the early church and the Middle Ages, concentration on the Bible's saving function during the Reformation, concern for literary form in the post-Reformation period, and shifts from concentration on function to concern for form in Great Britain. Under "contemporary response," they treat the development and defense of Reformed scholasticism in the USA, evangelical reactions to it, and recent efforts to recover the Reformed tradition. They maintain that the approach of faith combined with scholarly study practiced by Origen and others, including the 19th-century evangelicals, is a historically accurate and biblically sound alternative to rationalism and subjectivism. Rogers is professor of philosophical theology at Fuller Theological Seminary in Pasadena, CA, and McKim is a visiting faculty member in religion at Westminster College in New Wilmington, PA.

E. F. ROOP, *Living the Biblical Story. A New Method of Group Bible Study* (Nashville: Abingdon, 1979, paper \$4.95) 142 pp., map. Bibliographies. LCN: 79-13448. ISBN: 0-687-22329-6.

The case-study approach to the Bible lifts out "slices of life" from the history of Israel and the NT and tries to facilitate our experience of these moments. Following a 17-page introduction, the author presents four cases under the heading "shaping the community":

dealing with a defeat (Judg 8:22-9:57; 1 Sam 8-11), sacred space (Isa 66:1-16; Hag 1:1-11; 2:1-19), free at last (1 Cor 7:17-24; 11:2-16), and the role of Moses (Exod 1:1-4; 17). The second set of cases carries the heading "living as a people": one nation and two gods (2 Sam 8:1-18; 1 Kgs 18:17-40), the king and the prophet (2 Kgs 16:1-20; Isa 7:1-17; 2 Chr 28:1-27), the conscience and the community (1 Cor 8:1-13), and the family and the kingdom of God (Mk 7:9-13; Lk 14:25-33; Mt 10:37-38). Roop is professor of biblical studies at Bethany Theological Seminary in Oak Brook, IL.

T. J. RYAN (ED.), *Critical History and Biblical Faith. New Testament Perspectives*, College Theology Society Annual Publication Series (Villanova, PA: College Theology Society, c/o Horizons, Villanova University, 1979, paper \$4.95) vi and 236 pp. ISBN: 0-933392-00-1.

Eight papers prepared for the 1977 meeting of the College Theology Society held at St. Mary's College in Notre Dame, IN: W. A. Meeks on group boundaries in Pauline Christianity, E. Schüssler Fiorenza on methodology in the study of women in early Christianity, J. P. Mackey on Christian faith and critical history, R. H. Fuller on the resurrection narratives in recent study, G. B. Kelly on 1 Cor 15:8 ("he appeared to me") as Paul's religious experience of the end-time, G. S. Sloyan on recent literature concerning the trial narratives of the Gospels, P. Misner on the views held by N. Söderblom and G. Tyrrell regarding the significance of the historical Jesus for 20th-century Christianity, and R. J. Daly on developing a Christian biblical ethic. The editor has supplied a three-page introduction.

A. SIERSZYN, *Die Bibel im Griff? Historisch-kritische Denkweise und biblische Theologie*, ABCteam Glauben und Denken 930 (Wuppertal: Brockhaus, 1978, paper DM 15.80) 156 pp. Bibliography. ISBN: 3-417-12930-3.

This discussion of the epistemological foundations of the historical-critical method first explores its genesis in the writings of J. S. Semler and its classic definition by E. Troeltsch. Then after an extensive critique of the historical-critical method in which its claim to be without presuppositions is rejected, the author develops (with special attention to Mk 6:30-44) a biblical theology that tries to take Scripture seriously as the word of God. Sierszyn concludes that the roots of the historical-critical method are humanism and rationalism and that a truly biblical-Christian theology looks upon Scripture as God's gift to us.

Y. SPIEGEL (ED.), *Doppeldeutlich. Tiefendimensionen biblischer Texte* (Munich: Kaiser, 1978, paper DM 29.80) 240 pp. Bibliographies. ISBN: 3-459-01171-8.

Aiming to demonstrate how biblical texts can be illuminated with the aid of psychoanalytic methods, this collection begins with articles on four themes: miracles (H. Müller-Pozzi, G. Wehr), sexuality (W. Kühnholz, G. Jork), happiness (R. Strunk, M. Mausshardt), and images of God (H. Harsch, R. Riess). Then four approaches are examined: dream interpretation (R. Keintzel, G. M. Martin), biblical imagination (I. Neumann, G. A. Leutz), image interpretation (Y. Spiegel, H. Beland), and meditation (H.-G. Heimbrock, A. Heimler). The final section concerns methods: individual-psychological or collectivist (M. Arndt, H. Schulz), and depth-psychological or historical-critical (D. Stollberg, D. Lührmann). Among the texts discussed in the articles are Lk 9:10-17; 15:11-32; 18:9-14; and Gal 2:19-20. Spiegel is also the editor of *Psychoanalytische Interpretationen biblischer Texte* (1972).

P. STUHLMACHER, *Vom Verstehen des Neuen Testaments. Eine Hermeneutik*, Grundrisse zum Neuen Testament, Das Neue Testament Deutsch—Ergänzungreihe, 6 (Göttingen: Vandenhoeck & Ruprecht, 1979, DM 24) 262 pp. Bibliography. Indexed. ISBN: 3-525-51358-5.

The author of *Schriftauslegung auf dem Wege zur biblischen Theologie* (1975) seeks to work out a method of exposition and understanding that allows responsible dialogue with the texts of Scripture. He first discusses the encounter with the NT today, the present debate about biblical interpretation, the NT and the biblical canon, and authority and inspiration. Then the history of biblical interpretation is sketched with reference to the NT, the patristic and medieval periods, the age of humanism and the Reformation, the

Counter-Reformation, the new hermeneutic in the 18th century, the search for a hermeneutical synthesis in the 19th century, hermeneutical tendencies and divergences at the beginning of the 20th century, the new start represented by dialectical theology, and the acceptance and rejection of Bultmann's views. The final chapters treat the hermeneutics of consent and the gospel of reconciliation in Christ.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 52: *Rabbinique (Littérature)—Ras Shanira* (Paris: Letouzey & Ané, 1979, paper 107 F) cols. 1025-1224, 19 plates, 4 figs., map. Bibliographies.

This fascicle contains the conclusion to C. Touati's article on rabbinic literature [see *NTA* 23, p. 122] as well as articles on redemption by J. L. Cunchillos (OT) and M. Carrez (NT) and on Rahab by F. Langlamet. There are biographical sketches of A. Rahlfs (by P.-M. Bogaert) and of W. M. Ramsay (by P. O'Brien) along with discussions of several archaeological sites and A. Blum's article on Rashi.

Theokratia. Jahrbuch des Institutum Judaicum Delitzschianum III. 1973-1975. Festgabe für Harald Koch zum 70. Geburtstag (Leiden: Brill, 1979) viii and 270 pp., plate. Bibliographies. ISBN: 90-04-06000-6.

This volume contains several articles of relevance to the NT field: B. L. Mack on wisdom and allegory in Philo's *De congressu eruditionis* [§ 24-289], P.-R. Berger on shepherd and hireling in Jn 10, A. Toivanen on the *dikaiosynē* word-family in the Pauline letters, J. R. Royse on the text of Philo's *Quis rerum divinarum heres* 167-173 in Vaticanus 379, and G. Schmitt on the chronology of the Jewish War. The other contributors are K. H. Rengstorf (two articles), H. Schreckenberg, D. Aschoff, B. Brilling, Z. Sofer, F. Lötzsch, G. Wallis, and H. Koch. Also included is a bibliography of B. Brilling's publications between 1968 and 1978.

Theologia Crucis-Signum Crucis. Festschrift für Erich Dinkler zum 70. Geburtstag, ed. C. Andresen and G. Klein (Tübingen: Mohr-Siebeck, 1979, DM 138) viii and 563 pp., 21 plates, 5 figs. Bibliography. ISBN: 3-16-641892-X.

Of the twenty-eight articles honoring Professor Dinkler on his 70th birthday, those most relevant to the NT field are by W. Anz on the exegesis of Romans 7 (with reference to Bultmann, Luther, and Augustine), W. Baird on the problem of the gnostic redeemer and Bultmann's program of demythologizing, R. S. Barbour on wisdom and the cross in 1 Corinthians 1-2, C. K. Barrett on the question of a *theologia crucis* in Acts, H. Conzelmann on the school of Paul, E. Grässer on the saving significance of Jesus' death in Heb 2:14-18, F. Hahn on the shepherd discourse in Jn 10, L. E. Keck on the post-Pauline interpretation of Jesus' death in Rom 5:6-7, G. Klein on Paul's understanding of sin and his *theologia crucis*, H.-W. Kuhn on the crucified man of Giv'at ha-Mivtar, E. Lohse on faith and miracles with regard to the *theologia crucis* in the Synoptic Gospels, D. Lührmann on the state and proclamation in Bultmann's exegesis of Jn 18:28-19:16, W. Marxsen on a martyrological foundation for Roman primacy in 1 Peter, P. S. Minear on the crucified world in Gal 6:14, W. Schmithals on the sayings about the suffering Son of Man, H. Thyen on the Johannine understanding of Jesus' death on the cross according to Jn 15:13, and U. Wilckens on 1 Cor 2:1-16. The other contributors are G. T. Armstrong, G. Ebeling, J. Engemann, W. H. Frend, H. von Heintze, G. Krause, E. Lucchesi-Palli, P. von Moorsel, M. Tetz, W. C. van Unnik, and W. Wischmeyer. A photograph of the honoree, a greeting from the editors, and a bibliography of Dinkler's publications from 1932 to 1979 (compiled by J.-W. Taeger) are included.

C. WESTERMANN, *Abriss der Bibelkunde: Altes Testament, Neues Testament. Studienausgabe* (Stuttgart: Calwer, 1979, paper DM 19) 216 pp. ISBN: 3-7668-0620-3.

This guide to the books of the Bible contains both the section on the OT published separately as *Kurze Bibelkunde des Alten Testaments* (3rd ed., 1978) and the material on the NT in *Abriss der Bibelkunde, Altes und Neues Testament* (1962). In the discussions of the individual books, particular attention is given to historical setting, literary structure, and content. The many marginal notes are designed to alert the reader to connections within the Bible, especially those between the OT and the NT. Westermann is professor of OT at the University of Heidelberg.

GOSPELS—ACTS

U. BERNER, *Die Bergpredigt. Rezeption und Auslegung im 20. Jahrhundert*, Göttinger Theologische Arbeiten 12 (Göttingen: Vandenhoeck & Ruprecht, 1979, paper DM 35) 273 pp. Bibliography. ISBN: 3-525-87364-6.

The slightly revised version of a doctoral dissertation directed by G. Strecker and accepted by the theological faculty at Göttingen in 1978, this history of the exegesis of Mt 5-7 concentrates on German Protestant scholarship published since 1900. After a brief introduction to earlier interpretations of the Sermon on the Mount, the author divides her treatment of 20th-century interpretations into two categories: theological exposition and historical-critical investigation. Each section is subdivided according to chronological periods, and twelve excursuses are provided in the course of the presentation. Berner concludes with a plea for the convergence of the theological and historical-critical perspectives and for interdisciplinary collaboration. The final 165 pages are devoted to notes, bibliography, and biographical information.

R. E. BROWN, *The Community of the Beloved Disciple* (New York—Ramsey—Toronto: Paulist, 1979, paper \$3.95) 204 pp. Bibliography. Indexed. LCN: 78-65894. ISBN: 0-8091-2174-3.

Brown, the Auburn professor of biblical studies at Union Theological Seminary in New York, attempts to reconstruct the history ("the life, loves, and hates") of that Christian community whose life from the beginning to the last hour is reflected in the Gospel and epistles of John. Four distinct phases are discerned: the pre-Gospel era involving the origins of the community and its relation to Judaism (mid 50s to late 80s), the time of the Gospel reflecting tensions between the Johannine Christians and six other religious groups (ca. A.D. 90), the time of the epistles reflecting a schism in the Johannine community over the proper interpretation of the Gospel (ca. A.D. 100), and the dissolution of the two Johannine groups after the epistles were written and their absorption by the "great church" and the gnostic movement. The two appendixes consider recent reconstructions of Johannine community history and the roles of women in the Fourth Gospel.

D. CANCIAN, *Nuovo Comandamento, Nuova Alleanza, Eucaristia. Nell'interpretazione del capitolo 13 del Vangelo di Giovanni* (Collevalenza, Perugia: Edizione "L'Amore Misericordioso," 1978, paper 4,500 L) 368 pp., plate, folding chart. Bibliography.

Prepared as a doctoral dissertation under the direction of S. Lyonnet and accepted by the Gregorian University in 1977, this investigation of the themes of the new commandment, the new covenant, and the Eucharist in Jn 13 first examines the context and compositional unity of the passage. Then a formal analysis is conducted following this outline: introduction (v. 1), the washing of the feet (vv. 2-5), the dialogue between Peter and Jesus (vv. 6-11), Jesus' discourse (vv. 12-20), the announcement of the traitor and his identification (vv. 21-30), Jesus' discourse (vv. 31-35), and the new dialogue between Peter and Jesus (vv. 36-38). The final section discusses the message of Jn 13 with reference to deep structures, literary structure and text type, historical-literary placement, and current relevance. The folding chart provides in parallel columns the Greek text of Jn 13 (with various devices for clarifying its structure) and an Italian translation.

B. D. CHILTON, *God in Strength. Jesus' Announcement of the Kingdom*, Studien zum Neuen Testament und seiner Umwelt, B, 1 (Linz: SNTU, 1979, paper) 347 pp. Bibliography. Indexed.

The revised version of a doctoral dissertation directed by E. Bammel and accepted by Cambridge University in 1976, this investigation of Jesus' proclamation of the kingdom concentrates on specific Gospel sayings: the herald (Mk 1:14-15; Mt 4:12-17; Lk 4:16-21), the kingdom as feast (Mt 8:11-12; Lk 13:28-29), the violent kingdom (Lk 16:16; Mt 11:12-13), the kingdom as inheritance (Lk 12:32), and the kingdom in power (Mk 9:1; Lk 9:27; Mt 16:28). The appendixes treat the text of Mt 4:16-17, *Nazara* as a transliteration for Nazareth, the reading of MS D at Mk 9:1, and the kingdom announcements and form criticism. Chilton, lecturer in biblical studies at Sheffield University, concludes that Jesus' major concern was to announce "God in strength" [see §§ 23-57, 119]. This volume

inaugurates the monograph section (B) of the series; several collections of essays have been published in the other section (A). Both are available from SNTU, A-4020 Linz, Harrachstrasse 7, Austria.

B. DE SOLAGES, *Jean et les Synoptiques* (Leiden: Brill, 1979, 84 gld.) iv and 270 pp. ISBN: 90-04-05886-9.

Having written several books on the Synoptic problem, de Solages now explores the relationships between the Synoptic Gospels and the Fourth Gospel. In the first part of this study he argues on statistical and other grounds that John did not use the Synoptic Gospels, but in the second part he shows that John did know the Synoptic tradition (at least Mk). The Evangelist is said to have avoided repeating the Synoptic tradition and to have confirmed, completed, clarified, and rectified it. John as an eyewitness to Jesus' life is the subject of the third part, which deals specifically with Jn 21 and its relation to the whole Gospel, the realistic details in the Gospel, the discourses, and the identity of the beloved disciple as John the son of Zebedee. Much of the volume consists of statistical tables comparing the various documents.

M. DÖMER, *Das Heil Gottes. Studien zur Theologie des lukanischen Doppelwerkes*, Bonner Biblische Beiträge 51 (Cologne—Bonn: Hanstein, 1978, DM 56) xlvii and 233 pp. Bibliography. Indexed. ISBN: 3-7756-1062-6.

Prepared as a doctoral dissertation under the direction of H. Zimmermann and presented to the Catholic theological faculty at Bonn in 1978, this study explores how the expression "the salvation of God" (see Lk 3:6; Acts 28:28) not only represents a central topic in Luke's theology but also joins Lk and Acts together. After a discussion of the Gospel's proem (Lk 1:1-4), there are chapters on the Lukan presentation of John the Baptist, Jesus as the Christ, the suffering Christ, the appointment of witnesses by the risen Lord as the basis for completing the Christ-event, the gift of the Spirit, the decision for the Gentile mission, and the post-Pauline church. Remarks concerning the particular character of Luke's theological outlook conclude the investigation.

J. W. DRANE, *Jesus and the four Gospels* (New York—Hagerstown—San Francisco—London: Harper & Row, 1979, paper \$7.95; Toronto: Fitzhenry & Whiteside) 192 pp. Illustrated. Bibliography. Indexed. LCN: 77-20448. ISBN: 0-06-062066-8.

Rather than providing either a biography of Jesus or a commentary on the text of the Gospels, the author concentrates on particular themes. The first section, entitled "God's promised deliverer," treats the world of Jesus, his birth and early years, his identity, the reasons for his death, and the resurrection. The second section discusses the nature of God's new society, pictures of it, its power, and its impact on personal conduct. The third section deals with the Gospels (their nature, individual characteristics, and credibility) as means of knowing Jesus. The format of this book is similar to that of Drane's companion volume, *Paul* (1976).

D. C. DULING, *Jesus Christ Through History* (New York: Harcourt Brace Jovanovich, 1979, paper \$8.95) xii and 324 pp., 12 figs. Indexed. LCN: 78-70506. ISBN: 0-15-547370-0.

This history of Western thought about Jesus combines historical and biographical sketches of key figures with summaries of their thought about Jesus. After a description of the historical Jesus, there are chapters on the representations of Jesus in early Christianity, in the "great church," in the Protestant and Catholic Reformations, and in rationalism, Pietism, and romanticism. Discussions of Jesus in early 19th-century historical thought, in Protestant liberal thought, in early 20th-century thought, among the Bultmannians, and in current approaches are also included. Duling teaches at Canisius College in Buffalo, NY.

J. DUPONT, *The Salvation of the Gentiles. Essays on the Acts of the Apostles*, trans. J. R. Keating (New York—Ramsey—Toronto: Paulist, 1979, paper \$5.95) iv and 163 pp. Indexed. LCN: 78-65901. ISBN: 0-8091-2193-X.

This volume presents in English six of the twenty-five articles collected in *Études sur les Actes des Apôtres* [NTA 11, p. 378]: the salvation of the Gentiles and the theological significance of Acts [see § 4-696], the first Christian Pentecost (1963), conversion in Acts

[see § 5-127], community of goods in the early church, the messianic interpretation of the Psalms in Acts (1962), and the apologetic use of the OT in the speeches of Acts (1953). The translator has edited the essays with the interests of nonspecialists in mind.

W. EGGER, *Nachfolge als Weg zum Leben. Chancen neuerer exegetischer Methoden dargelegt an Mk 10,17-31*, Österreichische Biblische Studien 1 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1979, paper öS 276 or DM 42) vi and 319 pp. Bibliography. Indexed. ISBN: 3-85396-031-2.

Presented as a *Habilitationsschrift* in 1978 to the theological faculty at the University of Innsbruck, this investigation of Mk 10:17-31 seeks to develop a theory of narrative appropriate to the analysis of NT texts and to clarify the problems and limits of the new linguistic methods. After a survey of some important theories of narrative, the author analyzes and interprets Mk 10:17-31 with reference to coherence and structure, meaning, actants, origin, and so on. The third chapter explores the influence of this Gospel passage on Francis of Assisi. Egger, whose doctoral dissertation was published as *Frohbotsschaft und Lehre* (1976), concludes that the new linguistic methods make more apparent the logic and inner coherence of biblical texts and can complement the historical-critical method.

F. J. FOAKES JACKSON AND K. LAKE (EDS.), *The Beginnings of Christianity. Part I: The Acts of the Apostles*, Vol 1: *Prolegomena I: The Jewish, Gentile, and Christian Backgrounds* (xii and 480 pp., map); Vol. 2: *Prolegomena II: Criticism* (xiv and 539 pp.); Vol. 3: *The Text of Acts* (cccxx and 464 pp.), by J. H. Ropes; Vol. 4: *English Translation and Commentary* (xii and 421 pp., 2 figs., map), by K. Lake and H. J. Cadbury; Vol. 5: *Additional Notes to the Commentary* (xiv and 548 pp.), ed. K. Lake and H. J. Cadbury (Grand Rapids: Baker, 1979, paper \$49.50) Bibliography. Indexed. ISBN: 0-8010-5084-7.

This classic five-volume study of Acts first published between 1920 and 1933 is now available in a paperback edition. The first volume provides comprehensive information on the 1st-century background to Acts, and the second volume includes introductory material on Acts and on Luke as its author. The third volume contains J. H. Ropes's edition of the Greek text and an extensive text-critical introduction. An English translation of and commentary on Acts by K. Lake and H. J. Cadbury comprise the fourth volume, and the fifth volume consists of thirty-seven additional notes to the commentary by various scholars.

D. FORD, *The Abomination of Desolation in Biblical Eschatology* (Washington, DC: University Press of America, 1979, paper \$11) xiv and 334 pp. Bibliography. LCN: 79-64195. ISBN: 0-8191-0757-3.

Prepared as a doctoral dissertation at the University of Manchester under the supervision of F. F. Bruce, this study aims to determine the origin and significance of the allusion in Mk 13:14 to *bdelygma tēs erēmōseōs* and to discover its relationship to similar canonical references. After a survey of major issues in Mk 13, the author treats the exegesis of the passage, its relationship to the book of Daniel, and the text and interpretation of Mk 13:14. The final chapters examine the relationship between 2 Thes 2 and Mk 13:14, and the Antichrist-motif in Revelation. Ford concludes that Mk 13:14 must be recognized as part of Christ's creative interpretation of Daniel.

D. J. FOX, *The "Matthew-Luke Commentary" of Philoxenus. Text, Translation and Critical Analysis*, SBL Dissertation Series 43 (Missoula: Scholars Press, 1979, \$13) vii and 319 pp. Bibliography. LCN: 78-12852. ISBN: 0-89130-266-2.

Prepared as a doctoral dissertation under the direction of E. G. Clarke and presented to the University of Toronto in 1975, this study of Philoxenus' homiletic discourses on Mt and Lk opens with a critical restatement of the historical and literary context in which British Museum MS Add. 17,126 was produced. Then it provides an edited facsimile of the manuscript, an English translation with analytical notes and a proposed synthesis of the fragments, an examination of the nature of the biblical texts, and a discussion of the kind of exegesis exemplified in the work. Fox, who teaches at Huron College in London, Ontario, maintains that the manuscript preserves many scriptural quotations which add to our knowledge of the history of the Syriac versions of the Bible, and that it offers some valuable insights into Philoxenus' exegetical activity.

H. FRANKEMÖLLE, *In Gleichnissen Gott erfahren*, Biblisches Forum 12 (Stuttgart: Katholisches Bibelwerk, 1977, paper DM 15.50) 144 pp. Bibliography. Indexed. ISBN: 3-460-08121-X.

Based on a series of articles published in 1974-75 in the periodical *Christ in der Gegenwart/Der christliche Sonntag*, these reflections on parables in the Synoptic Gospels show how the texts are pragmatically related to their audiences and how they present Jesus as the parable of God par excellence. The six chapters concern the language and message of the parables, experiencing God in stories (Mt 13:44; 13:31-33; Lk 15:11-32), Jesus as the locus of the experience of God (Lk 15:3-7; 14:1, 12-24; Mk 4:2-9; 12:1-8, 12; Mt 1:23; Mk 4:10-12, 33-34), conduct appropriate to the experience of God (Lk 10:25-37; Mt 25:31-46; 18:21-35; 5:13-16; Lk 18:9-14), the church under the experience of God's activity (Mt 13:14-30, 36-43; 21:33-46; 22:11-13), and telling others about the experience of God. Frankemölle is the author of *Jahwebund und Kirche Christi* (1974).

D. B. GAIN, *Evidence for Supposing That Our Greek Text of the Gospel of St. Mark Is Translated from Latin, That Most of This Latin Still Survives, and That by Following the Latin We Can Recover Words and Actions of Jesus Which Have Been Falsified in the Greek Translation* (Grahamstown, S. Africa: Rhodes University, 1978, paper) 21 pp. ISBN: 0-949980-93-5.

The text of an inaugural lecture delivered at Rhodes University on 26 July 1978, this booklet argues that the Greek version of Mk is a translation from a Latin original and that most of the Latin text survives. Paying special attention to the Latin manuscripts of Mk designated by the letters e and k, the author explains elements in Mk 3:21; 4:21; 4:36; 6:53; 7:3; 14:41; and 14:60 as mistranslations of the Latin original. Then other passages where e and k differ from the Greek text are examined, and reasons are given for preferring the text of these Latin manuscripts.

D. E. GARLAND, *The Intention of Matthew 23*, Supplements to Novum Testamentum 52 (Leiden: Brill, 1979, 80 gld.) xii and 255 pp. Bibliography. Indexed. ISBN: 90-04-05912-1.

A slightly revised version of a doctoral dissertation directed by F. Stagg and presented to the Southern Baptist Theological Seminary in Louisville, KY, in 1976, this study investigates Matthew's intention in chap. 23 as revealed in the composition of its various parts into a montage, the Matthean alterations discerned from a comparison with Mk and Lk, and its place in the Gospel's structure. The six chapters treat the composition and structure of Mt 23, the material in vv. 1-12, the intention of the woes, the charge of hypocrisy, the individual woes in vv. 13-28, and the material in vv. 29-39. Garland concludes that chap. 23 is not Matthew's attack on Israel but rather an attempt to solve the Christian problem of Israel's rejection of the Jewish Messiah and the increasing takeover of the kingdom of heaven by Gentiles, and to explain the recent destruction of the Temple and the City of David.

B. GERHARDSSON, *The Origins of the Gospel Traditions* (Philadelphia: Fortress, 1979, \$6.50) 95 pp. Bibliography. LCN: 78-19634. ISBN: 0-8006-0543-8.

The English version of this study of the prehistory of the written Gospels has been translated from the Swedish *Evangeliernas Förhistoria* (1977). The German version was described in *NTA* 21, p. 326. The author, professor of NT at the University of Lund, anchors the question about the origin of the Gospel tradition within the framework of the question about how holy, authoritative tradition was transmitted in the Jewish milieu of Palestine and elsewhere during the NT period. He argues that the continuity and reliability of the early Christian tradition have been preserved without interruption.

C. GHIDELLI, *Luca. Versione - introduzione - note*, Nuovissima versione della Bibbia dai testi originali 35 (2nd ed.; Turin: Edizioni Paoline, 1978, paper 4,000 L) 488 pp. Bibliography.

The author of *Atti degli Apostoli* (1977) first surveys the contents of the third Gospel in order to make clear the unity of Luke's composition and then discusses its most important themes, the foundations of Lukan theology, authorship, and historical setting. After the fifty-page introduction, there is an Italian translation of the Gospel accompanied by exegetical and historical footnotes. Ghidelli discerns three major parts in Lk: the infancy

Gospel (1-2), Jesus' public ministry (3-21), and Jesus' passion, death, and resurrection (22-24).

J. GNILKA, *Das Evangelium nach Markus. 2. Teilband: Mk 8,27-16,20*, Evangelisch-Katholischer Kommentar zum Neuen Testament 2/2 (Zurich—Einsiedeln—Cologne: Benziger, 1979, paper DM 59; Neukirchen-Vluyn: Neukirchener) 364 pp. Bibliographies. Indexed. ISBN: 3-545-23107-0 (Benziger), 3-7887-0591-4 (Neukirchener).

The first volume of this commentary was described in *NTA* 23, pp. 347-348. This volume provides a pericope-by-pericope commentary on the second half of the Gospel according to the following general outline: the call to the discipleship of the cross (8:27-10:45), Jesus' activity in Jerusalem (10:46-13:37), and Jesus' suffering, death, and empty tomb (14:1-16:8). The five excursuses treat divorce and remarriage, the destruction of the Temple and the Jewish War, the trial of Jesus and Jewish legal procedure, the crucifixion, and Jewish burial customs. There is also a four-page sketch of the Gospel's influence on theology and the church.

E. GÜTTGEMANNS, *Candid Questions Concerning Gospel Form Criticism. A Methodological Sketch of the Fundamental Problematics of Form and Redaction Criticism*, trans. W. G. Doty, Pittsburgh Theological Monograph Series 26 (Pittsburgh: Pickwick, 1979, paper \$14.50) xix and 418 pp., plate. LCN: 79-10167. ISBN: 0-915138-24-7.

Translated from the second edition of *Offene Fragen zur Formgeschichte des Evangeliums* (1971), this study first surveys the current state of Gospel research and then presents major sections on the problems of oral and written traditions and their relation to the Gospel form, the Gospel form as literary *Gestalt*, and the question whether the Gospel form is the extension of the kerygma or an autosemantic language-form. The German original was described in *NTA* 15, pp. 118-119, and reviews of it were abstracted in §§ 16-468r-469r; 17-451r-452r. A translator's preface, author's epilogue, and photograph of the author are included in the English edition.

W. HENDRIKSEN, *New Testament Commentary. Exposition of the Gospel According to John* [1953] (x and 507 pp., \$17.95); *Exposition of the Gospel According to Mark* [1975] (viii and 700 pp., \$16.95) LCN: 54-924; *Exposition of the Gospel According to Luke* (xiii and 1122 pp.) Indexed. LCN: 78-58717. (Grand Rapids: Baker, 1978-79) Bibliographies. ISBN: 0-8010-4051-5; 0-8010-4114-7; 0-8010-4191-0.

Hendriksen's exposition of Mt was described in *NTA* 18, p. 383. The commentaries on Mk and Jn are reprinted, but the volume on Lk appears for the first time. Each volume contains an introduction to the Gospel, a new translation of the text, a verse-by-verse commentary, syntheses of thought-units, outlines, critical notes, and bibliographies. Luke's Gospel is described as a book of doctrine, ethics, comfort, and prophecy. Its general theme is summarized in the phrase "the work thou gavest Him to do," and three major sections are distinguished: the work's beginning or inauguration (1:1-4:13), its progress or continuation (4:14-19:27), and its climax or culmination (19:28-24:53).

M. HENGEL, *Zur urchristlichen Geschichtsschreibung* (Stuttgart: Calwer, 1979, paper DM 16) 120 pp. Bibliography. ISBN: 3-7668-0615-7.

The first part of this volume discusses historiography in antiquity and in early Christianity, paying special attention to Luke as a writer of history. The second part considers the interval between the persecution of the Hellenists and the apostolic council (see Acts 6-15) and refers to the way toward the worldwide mission as the decisive era of early Christian history. The third part presents Hengel's theses on historical methods and theological exposition of the NT, which were first published as an article in *KerDog* [§ 18-24].

P. HOFRICHTER, *Nicht aus Blut sondern monogen aus Gott geboren. Textkritische, dogmengeschichtliche und exegetische Untersuchung zu Joh 1,13-14*, Forschung zur Bibel 31 (Würzburg: Echter Verlag, 1978, paper DM 29) 220 pp. Bibliography. Indexed. ISBN: 3-429-00559-0.

A slightly revised version of a doctoral dissertation directed by W. Beilner and L. Bernhard and presented to the theological faculty of the University of Salzburg in 1977,

this treatment of Jn 1:13-14 first sets out the ancient witnesses for the text of v. 13. Then there are detailed examinations of the meaning of the plural reading ("who were born . . .") and the singular reading ("who was born . . .") in v. 13 with reference to textual criticism, history of dogma, and exegesis. The chapter on the context of v. 14 discusses the formal unity of vv. 13 and 14, and the title *monogenēs* as a summary of v. 13. Hofrichter suggests that the two readings of v. 13 reflect different ways of interpreting a common original that contained the form *egennēthē* and referred to the descent of the Logos into the world.

R. J. KARRIS, *What Are They Saying About Luke and Acts? A Theology of The Faithful God*, A Deus Book (New York—Ramsey—Toronto: Paulist, 1979, paper \$1.95) 128 pp. Bibliography. LCN: 79-83899. ISBN: 0-8091-2191-3.

Karris, associate professor of NT studies at the Catholic Theological Union in Chicago and the author of *Invitation to Luke* (1977) and *Invitation to Acts* (1978), maintains that the theme of the faithful God has primacy of position in Luke's theology. After observations on how to approach Lk-Acts and on Luke's presentation of biblical history, he discusses Luke as an author and his historical situation [see § 23-860]. Succeeding chapters treat the themes of the faithful God, Jesus and the faithful God, prayer as access to the faithful God, poor and rich, and the community's continuity with those who received God's Spirit in the past.

H. C. KEE, *Jesus in History. An Approach to the Study of the Gospels* (2nd ed.; New York: Harcourt Brace Jovanovich, 1977, paper \$8.95) viii and 312 pp. Bibliographies. Indexed. LCN: 77-75349. ISBN: 0-15-547382-4.

This second edition aims to make explicit the social and cultural assumptions of the NT writers and their communities. The methodological presuppositions of the book are detailed in the eight-page introduction, and the body of the book retains the structure of the first edition [NTA 15, p. 120]. Kee is professor of NT at Boston University School of Theology.

F. KERMODE, *The Genesis of Secrecy. On the Interpretation of Narrative* (Cambridge, MA—London: Harvard University Press, 1979, \$10) xvi and 169 pp. Indexed. LCN: 78-23403. ISBN: 0-674-34525-8.

An expanded version of the Charles Eliot Norton Lectures delivered at Harvard University in 1977-78, this volume explores the general problems of narrative interpretation with specific reference to Mk as the central text. The six chapters consider the carnal and the spiritual senses, the obscurities inherent in parables, narrative puzzles and discontinuities, character development in the passion story, the complexities involved in seeking the historical facts, and the device of double narrative and the plan of the whole Gospel. In the course of discussing the Gospel, the author also touches on the writings of F. Kafka, J. Joyce, H. James, and T. Pynchon. Kermode, the King Edward VII professor of English literature at Cambridge University, concludes that in Mk we find "something irreducible, therefore perpetually to be interpreted; not secrets to be found out one by one, but Secrecy."

A. KIRK AND R. E. OBACH, *A Commentary on the Gospel of Matthew* (New York—Ramsey—Toronto: Paulist, 1978, paper \$7.95) iv and 296 pp. Illustrated. LCN: 78-65715. ISBN: 0-8091-2173-5.

Designed for use in an adult-education program sponsored by the Roman Catholic diocese of Memphis, TN, this guide to Mt provides basic information about the Gospel and suggests applications for today's readers. The material is presented according to the following outline: the birth and infancy of Jesus (1:1-2:23), the proclamation of the kingdom of heaven and the Sermon on the Mount (3:1-7:29), the kingdom made visible (8:1-11:1), the mystery of the kingdom of heaven (11:2-13:52), the church and the initial manifestation of the kingdom (13:53-18:35), the approaching advent of the kingdom (19:1-23:39), and the conclusion of the final discourse and the passion and resurrection (24:1-28:20). Kirk is director of religious education for the diocese of Memphis, and Obach was coordinator of the "Matthew year."

W. S. KISSINGER, *The Parables of Jesus. A History of Interpretation and Bibliography*, ATLA Bibliography Series 4 (Metuchen, NJ—London: Scarecrow Press, 1979, \$20; American Theological Library Association) xxiv and 439 pp. Bibliography. Indexed. LCN: 78-23271. ISBN: 0-8108-1186-3.

The first part of this volume is a 230-page history of the interpretation of Jesus' parables in which the contributions of interpreters from Irenaeus to the present day are summarized and evaluated. The second part comprises a 185-page bibliography on the parables of which the first section deals with parables in general and the second section lists works on individual parables or studies devoted to words or smaller segments of a given parable. In addition to books and articles, audiovisual material is included. R. W. Funk has supplied a brief foreword. Kissinger is the author of *The Sermon on the Mount* (1975) in the same series and serves as subject cataloguer in religion at the Library of Congress in Washington, DC.

W. LANGBRANDTNER, *Weltferner Gott oder Gott der Liebe. Der Ketzerstreit in der johanneischen Kirche. Eine exegetisch-religionsgeschichtliche Untersuchung mit Berücksichtigung der koptisch-gnostischen Texte aus Nag-Hammadi*, Beiträge zur biblischen Exegese und Theologie 6 (Frankfurt/M.—Bern—Las Vegas: P. Lang, 1977, paper 75 Sw. fr.) ix and 428 pp. Bibliography. ISBN: 3-261-02247-7.

Prepared as a doctoral dissertation under the direction of H. Thyen and C. D. G. Müller and accepted by the theological faculty at the University of Heidelberg in 1975, this investigation of the Johannine community and its literature first distinguishes the theology of the *Grundschrift* from that of the redaction of the Gospel. Then after exploring the basic features of gnosticism, it compares the theological thought-patterns in the Gospel with those in the Nag Hammadi documents and *Odes of Solomon*. The fourth chapter examines the Johannine epistles for information about the problems confronting the community. Three stages in the Johannine corpus are discerned: the gnostic, dualistic *Grundschrift* of the Gospel written after A.D. 80; the antignostic, antiodocetic redaction of the Gospel carried out around A.D. 100; and the epistles, composed in the order 2 Jn; 3 Jn; 1 Jn shortly after the redaction of the Gospel, which point toward early catholicism.

R. LATOURELLE, *Finding Jesus through the Gospels. History and Hermeneutics*, trans. A. Owen (Staten Island, NY: Alba House, 1979, paper \$6.95) xvii and 284 pp. Bibliographies. LCN: 78-25732. ISBN: 0-8189-0379-1.

The English translation of *L'accès à Jésus par les Évangiles* [NTA 22, p. 330], this historical and hermeneutical study considers the possibility of reaching a solid knowledge of Jesus through the Gospels. The three major parts treat the evolution of Gospel criticism, methodological precision about the Gospel genre and about history, and the historical authenticity of the Gospels. Latourelle is professor of fundamental theology and dean of the theology department at the Gregorian University in Rome.

V. MARIADASAN, *Le triomphe messianique de Jésus et son entrée à Jérusalem. Étude critico-littéraire des traditions évangéliques* (Mc 11:1-11; Mt 21:1-11; Lc 19:28-38; Jn 12:12-16) (Tindivanam, India: Catechetical Centre, 1978, paper) x and 66 pp. Bibliography.

Prepared as a doctoral dissertation under the direction of J. Giblet and accepted in 1977 by the theological faculty at Louvain-la-Neuve, this investigation argues that Mk 11:11 belongs not with vv. 1-10 but with the following pericope, and that in Mk 11:1-10; Lk 19:28-38; and Jn 12:12-16 there is no description of Jesus' triumphal entry into Jerusalem. The author then examines the parallel account in Mt 21:1-11 and explains how it portrays Jesus' triumphal entry into Jerusalem and why it supplanted the Markan account in the ecclesiastical tradition.

S. B. MARROW, *The Words of Jesus in Our Gospels. A Catholic Response to Fundamentalism* (New York—Ramsey—Toronto: Paulist, 1979, paper \$4.95) viii and 152 pp. Bibliography. Indexed. LCN: 79-52105. ISBN: 0-8091-2215-4.

The argument of this book moves from the present text of the Gospels, their preservation through the centuries, transmission from one generation to another, and translation into various languages (chap. 1); to the attempts at recovering the words of Jesus as they are reported in the Gospels (chap. 2); to the meaning and significance of the task

undertaken by the individual authors of these Gospels (chap. 3). Then the unique theological emphasis of each Gospel is discussed (chaps. 4-7). In the course of his presentation, the author reviews the principal methodological approaches to the study of the Gospels, the available tools, and some of the problems that arise from their use. Marrow is associate professor of NT at Weston School of Theology and the author of *Basic Tools of Biblical Exegesis* (1976; rev. ed., 1978).

J. L. MARTYN, *The Gospel of John in Christian History. Essays for Interpreters*, Theological Inquiries (New York—Ramsey—Toronto: Paulist, 1978, paper \$4.95) viii and 147 pp. LCN: 78-70821. ISBN: 0-8091-2170-0.

The author of *History and Theology in the Fourth Gospel* (1968; rev. ed., 1979) presents three previously published articles on Johannine Christology and ecclesiology: the identification of Jesus with Elijah (“we have found Elijah”) as a view of Christ formulated very early in the life of the Johannine community (1976), persecution and martyrdom as a dark and difficult chapter in the history of Johannine Christianity (1977), and the history of the Johannine community from its origin through the period during which the Fourth Gospel was composed (1977). The eight-page introduction situates the essays in the context of contemporary Johannine scholarship, and the appendix provides T. Smith’s English translation of the Pseudo-Clementine *Recognitions*, Book 1, chaps. 33-71. Martyn is the Edward Robinson professor of biblical theology at Union Theological Seminary in New York and adjunct professor of religion at Columbia University.

J. MCPOLIN, *John*, New Testament Message 6 (Wilmington, DE: Glazier, 1979, paper) xii and 231 pp. Bibliography. LCN: 79-64670. ISBN: 0-89453-129-8.

In his pericope-by-pericope commentary on the RSV text, McPolin shows how one central theme evolves through all the events and words of the Fourth Gospel: Jesus discloses himself as the expected one of his people and the incarnate Son of God, and those who respond to him receive a share in his life. After discussing the overture (1:1-18), the author considers the public ministry of Jesus: historical introduction (1:19-51), the first stage (2:1-4:54), the second stage (5:1-10:42), preparing for the “hour” (11:1-12:36), and conclusion and summary (12:37-50). The “hour” of Jesus is investigated according to this outline: the Last Supper (13:1-30), the parting message (13:31-17:26), the laying down of life (18:1-19:42), and the taking up of life again (20:1-21:25). McPolin teaches NT Greek at University College and Scripture at the Milltown Institute in Dublin.

J. P. MEIER, *The Vision of Matthew. Christ, Church, and Morality in the First Gospel*, Theological Inquiries (New York—Ramsey—Toronto: Paulist, 1979, paper \$5.95) x and 270 pp. Indexed. LCN: 78-70820. ISBN: 0-8091-2171-9.

The first part of this book offers an introduction to Mt with special attention to the Evangelist’s achievements in remodeling the Gospel form and his view of salvation history. The second part, a “mini-commentary” on the entire Gospel, places particular emphasis on the nexus between Christ and the church. The third part studies Matthew’s presentation of the eschatological demand of Christ with reference to the programmatic statement on Christ and the Law in Mt 5:17-20 and the six antitheses in Mt 5:21-48. Meier, the author of *Law and History in Matthew’s Gospel* (1976), concludes that the key elements in Matthew’s vision are the nexus between Christ and his people, the central importance of the title “Son of Man,” and the unique sense in which Christ is a teacher of morality.

H. MERKLEIN, *Die Gottesherrschaft als Handlungsprinzip. Untersuchung zur Ethik Jesu*, Forschung zur Bibel 34 (Würzburg: Echter Verlag, 1978, paper DM 48) 339 pp. Bibliography. Indexed. ISBN: 3-429-00548-5.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at Würzburg in 1977, this volume investigates the implications of Jesus’ preaching of the reign of God for Christian ethical activity. The following aspects of that preaching are explored: the hermeneutical starting point, the demand for a new orientation for one’s conduct, the special character of Jesus’ message and the motivation for a new orientation, the new understanding of human existence in relation to God, and the concrete implications for action. Merklein, whose doctoral dissertation was published under the title *Das kirch-*

liche Amt nach dem Epheserbrief (1973), argues that Jesus' ethical teaching flowed from his proclamation of God's reign as a principle calling for a new mode of conduct.

E. NARDONI, *La Transfiguración de Jesús y el diálogo sobre Elías según el Evangelio de San Marcos*, Teología 2 (Buenos Aires: Ediciones de la Facultad de Teología de la Universidad Católica Argentina—Editora Patria Grande, 1977, paper) 254 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of I. de la Potterie and accepted by the Pontifical Biblical Institute in 1975, this redaction-critical study of the transfiguration narrative in Mk 9:2-8 and the dialogue about Elijah in Mk 9:9-13 first situates the passages in the context of Mk 8:22-9:29 and then provides a literary analysis of the texts with reference to their Matthean and Lukan parallels. The third chapter examines the principal themes in the transfiguration account (the mountain, the metamorphosis and the white garments, Moses and Elijah, etc.), and the fourth chapter gives an interpretation of Mk 9:2-13. Nardoni, professor of theology at the University of Dallas, draws attention to Mark's special interest in the paraenetic dimensions of the two episodes.

F. NEIRYNCK, *L'Évangile de Marc. À propos du commentaire de R. Pesch*, Analecta Lovaniensia Biblica et Orientalia, Ser. V, Fasc. 42 (Leuven: Editions Peeters, 1979, paper) vi, pp. 153-182, 1-42, and [73]-[74]. Bibliography. Indexed.

This booklet reproduces two articles published in *EphTheolLov* [§§ 22-101r; 23-840r] concerning R. Pesch's *Das Markusevangelium* (1976-77). The article on Mk 1:1-8:26 discusses text criticism, tradition and redaction, the cycle of miracles, the summary in Mk 3:7-12 and the Gospel's structure, Mark's style, and redaction and theology. A brief note on J. Gnilka's *Das Evangelium nach Markus. 1. Teilband* (1978) has been added. The second article covers Pesch's positions on Mk 8:27-16:20, the passion narrative and the stylistic argument, and the triads and the composition of the Gospel.

B. M. NOLAN, *The Royal Son of God. The Christology of Matthew 1-2 in the Setting of the Gospel*, Orbis Biblicus et Orientalis 23 (Fribourg: Editions Universitaires, 1979; Göttingen: Vandenhoeck & Ruprecht) 282 pp. Bibliography. Indexed. ISBN: 3-7278-0206-5 (EU), 3-525-53328-4 (V&R).

The revised version of a doctoral dissertation directed by C. Spicq and accepted by the University of Fribourg in 1975, this study argues that a royal Davidic theology integrates all the christological titles in Mt without necessarily exhausting their meaning. The first part examines the religious background of the Matthean infancy narrative (possible sources, OT resonances, 1st-century Jewish resonances), and the second part considers the setting of Mt 1-2 with reference to the Evangelist's situation and the remainder of the Gospel. The third and most extensive part expounds the message of Mt 1-2 as a Christology shaped by the covenant with David, and explores its subjective dimension (the Messiah's impact on pseudo-Israel and on the true Israel) and its objective dimension (the identity of Christ). Nolan is lecturer in biblical studies and fundamental theology at All Hallows Missionary College in Dublin.

E. F. PALMER, *The Intimate Gospel. Studies in John* (Waco, TX: Word, 1978, \$6.95) 190 pp. Bibliography. LCN: 78-59426. ISBN: 0-8499-0101-4.

Palmer, pastor of the First Presbyterian Church of Berkeley, CA, views the Fourth Gospel as the intimate journal of a man who knew Jesus of Nazareth and as the most personal and revealing of all the portraits of Jesus in the NT. In his commentaries on the forty-two sections of the Gospel, he asks two major questions: What does it mean within its own setting? What does it mean for my life today? A study-guide chapter concludes the book.

F. PORSCH, *Anwalt der Glaubenden. Das Wirken des Geistes nach dem Zeugnis des Johannesevangeliums*, Geist und Leben (Stuttgart: Katholisches Bibelwerk, 1978, paper DM 26.80) 203 pp. Bibliography. Indexed. ISBN: 3-460-18081-1.

Written primarily for nonspecialists, this volume discusses the Johannine teaching on the activity of the Holy Spirit under the following headings: the presuppositions for the communication of the Spirit (Jn 1:33; 7:39), the Holy Spirit as advocate and spirit of truth

in the farewell speeches (14-16), the beginning of the promise's fulfillment (19:30, 34; 20:21-23), life from the Spirit and according to the Spirit (6:63; 3:5; 4:23-24), and the concretizing of life from the Spirit. Porsch, whose doctoral dissertation was published under the title *Pneuma und Wort* (1974), maintains that the distinctive feature of Johannine pneumatology is its emphasis on oneness, i.e. on tracing the various manifestations of the Spirit back to their single source.

E. POUSSET ET AL., *Une présentation de l'Évangile selon saint Marc*, Source de vie (Paris: Desclée de Brouwer, 1978, paper) 218 pp. ISBN: 2-220-02193-9.

Neither a commentary nor a meditation, this exposition of Mk leads the nonspecialist through the ten major sections (1:1-13; 1:14-45; 2:1-3:6; 3:7-35; 4:1-34; 4:35-5:43; 6:1-8:30; 8:31-10:52; 11:1-13:37; 14-16). The aim is to make readers more attentive to the many dimensions of the Gospel texts. Much of the book consists of revised versions of a series of articles published in the periodical *Source de vie* between 1976 and 1978. The analysis of several texts was worked out in groups formed by Pousset.

F. PRAST, *Presbyter und Evangelium in nachapostolischer Zeit. Die Abschiedsrede des Paulus in Milet (Apg 20,17-38) im Rahmen der lukanischen Konzeption der Evangeliumsverkündigung*, Forschung zur Bibel 29 (Stuttgart: Katholisches Bibelwerk, 1979, paper DM 56) xiii and 481 pp. Bibliography. Indexed. ISBN: 3-460-21081-X.

A slightly revised version of a doctoral dissertation directed by W. Thüsing and accepted by the Catholic theological faculty at Münster in 1978, this examination of the composition and redaction of Paul's farewell discourse at Miletus in Acts 20:17-38 first considers the passage's place within Acts as a whole and its character as a Lukian composition, and presents an exegetical analysis according to this outline: a look at Paul (vv. 18b-24), a look at the time of the church after Paul (vv. 25-32), and a look back at Paul (vv. 33-35). Then there are chapters on the apostolic heritage and church office in the postapostolic period according to Acts 20:17-38, the parallel in Acts 14:21-23, relevant texts from Lk, the overall context of preaching the gospel according to Luke, tradition and church office in the framework of Luke's concept of preaching the gospel, and the theological and historical development of the presbyter-bishops. Prast concludes that, for Luke, Christian identity could be realized in the postapostolic period only on the basis of and with a view toward the gospel transmitted by Paul.

J. M. REESE, *Jesus, His Word and Work. The Gospels of Matthew, Mark and Luke*, God's Word Today 5, A New Study Guide to the Bible (New York: Pueblo, 1978, paper \$2.45) vii and 118 pp., map. Bibliography. ISBN: 0-916134-32-6.

This nontechnical introduction to the Synoptic Gospels begins by explaining the origin and development of the traditions contained in them and the principles used in shaping the material into Gospels. Then the author discusses Mark's portrait of the Messiah, Luke's humanizing of the message, and Matthew as the preacher's guide. Chapters on the parables, the miracles, the passion narratives, and the resurrection accounts conclude the presentation. Reese is professor of NT at St. John's University in New York. J. Monahan has prepared suggestions for reflection.

L. H. RIVAS, *La oración que Jesús nos enseñó*, Esperanza 24 (Buenos Aires: Editora Patria Grande, 1977, paper) 96 pp. Bibliography.

After remarks on the Lord's Prayer in the Synoptic tradition, this booklet focuses on the version in Mt 6:9b-13, paying special attention to its Jewish background and the meaning of the individual phrases. Then an exposition of the version in Lk 11:2-4 is presented, and three patristic treatments of the Lord's Prayer (by Ambrose, Cyril of Jerusalem, and Origen) are quoted.

L. SABOURIN, *L'évangile selon saint Matthieu et ses principaux parallèles* (Rome: Biblical Institute Press, 1978, paper 7,000 L or \$8) 406 pp., map. Indexed.

This volume presents in French the substance of the author's 1,080-page commentary published in Italian as *Il vangelo di Matteo* [NTA 20, p. 240; 21, p. 90; 22, p. 93]. After an eight-page introduction, the exposition of the Gospel is given under the following general headings: Jesus as Son of David and Son of God (1:1-4:16), the kingdom proclaimed and made manifest (4:17-16:20), and the messianic crisis (16:21-28:20).

A. E. SANNER, *Mark*, Beacon Bible Expositions 2 (Kansas City, MO: Beacon Hill Press, 1978) 256 pp. Bibliography. LCN: 74-78052. ISBN: 0-8341-0313-3.

Part of a series described by its editors as providing "a systematic, devotional Bible study program for laymen and a fresh, homiletical resource for preachers," this volume offers an exposition of Mk according to the following general outline: the ministry in Galilee and environs (1:1-9:50), the ministry in Jerusalem and Judea (10:1-13:37), and the ministry in passion and power (14:1-16:20). In the eight-page introduction, John Mark of Jerusalem is characterized as a talented historian, theologian, and pastoral evangelist. Sanner is chairman of the division of philosophy and religion and professor of theology and Bible at Northwest Nazarene College in Nampa, ID.

E. SCHICK, *Das Vermächtnis des Herrn. Biblische Besinnungen zu den Abschiedsreden Jesu und dem Hohenpriesterlichen Gebet (Joh 14,1-17,26)* (Kevelaer: Butzon & Bercker, 1977, paper DM 24) 170 pp. ISBN: 3-7666-8953-3.

This complement to the study of Paul's apostleship in 2 Corinthians entitled *Die Wahrheit siegt durch die Liebe* (1975) presents meditative expositions of Jesus' farewell discourses in Jn 14:1-31; 15:1-16:33 and of Jesus' high-priestly prayer in Jn 17:1-26. Schick, the Catholic bishop of Fulda, finds in Jn 14-17 many of the perspectives enabling priests and other Christians today to experience anew the hope and trust, the security, peace, and joy that come from faith. A six-page introduction to Jn 14-17 is included.

W. SCHMITHALS, *Das Evangelium nach Markus*, 2 vols., Ökumenischer Taschenbuch-kommentar zum Neuen Testament 2/1 and 2/2 (Gütersloh: Mohn, 1979, paper DM 19.80 each; Würzburg: Echter Verlag) 760 pp. Bibliographies. Indexed. ISBN: 3-579-04833-3 (vol. 1); 3-579-04834-1 (vol. 2).

The fifty-page introduction to this two-volume commentary considers the history of Markan research, the historical and tradition-historical quest, the *Grundschrift* used by the Evangelist, the Gospel in its present form, and the quest of the historical Jesus. For each pericope, there is a German translation, a brief bibliography, and an exegesis in which special attention is given to the distinctive theological perspectives of the *Grundschrift* and the Markan redaction. Schmithals, professor of NT at the Kirchliche Hochschule in Berlin, argues that Mark had access to a Gospel narrating Jesus' activities in seven geographical stages and that he revised it in light of his theory of the messianic secret and related motifs.

W. SCHOTTROFF AND W. STEGEMANN (EDS.), *Der Gott der kleinen Leute. Sozialgeschichtliche Bibelauslegungen. Band 2: Neues Testament* (Munich: Kaiser, 1979, paper DM 10.80; Gelnhausen: Burckhardt-Laetare) 120 pp. ISBN: 3-459-01215-3 (Kaiser), 3-7664-3067-X (Burckhardt-Laetare).

After D. Sölle's introductory essay on why and in what sense theology must be materialist, this volume presents studies by E. Stegemann on the transition from criticism to hostility in Mk 2:1-3:6, L. Schottroff and W. Stegemann on the Sabbath as made for humanity in Mk 2:23-28, L. Schottroff on the goodness of God and human solidarity in the parable of the workers in the vineyard (Mt 20:1-16), and W. Stegemann on G. Theissen's thesis about itinerant radicalism in early Christianity. W. Schottroff has supplied a five-page introduction. The first volume of the project treats OT texts.

D. SENIOR, *Jesus. A Gospel Portrait* (Dayton, OH: Pflaum Press, 1975, paper) vii and 181 pp., map. Bibliography. LCN: 75-14636. ISBN: 0-8278-9003-6.

Neither a commentary on the Gospels nor a biography of Jesus, this volume sifts through the Gospels in order to pinpoint the most vital aspects of Jesus' person, teaching, and fate. It dwells on those aspects of Jesus' life and message that enjoy a high degree of consensus in the interpretations of contemporary biblical scholars. After chapters on the nature of the Gospels and the world of Jesus, the book focuses on Jesus' relationships with his own, his teaching, healing, death and victory, and church. Senior is also the author of *The Passion Narrative According to Matthew* (1975).

The Structure of Matthew 1-13. An Exploration into Discourse Analysis, Neotestamentica 11 (Pretoria: Die Nuwe-Testamentiese Werkgemeenskap van Suid-Afrika, 1977, paper) vi and 138 and 39 pp. ISBN: 0-620-03902-7.

This volume contains ten papers on various sections of Mt 1-13 prepared for the 1977 meeting of the New Testament Society of South Africa. All of these articles apply the method of discourse analysis, initiated by J. P. Louw as a way of studying linguistic utterances exceeding the single sentence: P. P. A. Kotzé on 1:1-25, M. A. V. van der Merwe on 2:1-23, A. H. Snyman on 3:1-4:22, A. B. du Toit on 4:23-5:48, P. J. Maartens on 6:1-34, W. Nicol on 7:1-29, J. P. Louw on 8:1-9:35, H. J. B. Combrink on 9:35-11:1, B. C. Lategan on 11:1-12:50, and W. S. Vorster on 13:1-58. The 39-page addendum to the volume contains H. C. du Toit's definition of a colon and his division of the Greek text of Mt 1-13 into units of discourse.

W. M. SWARTLEY, *Mark: The Way for all Nations* (Scottdale, PA—Kitchener, Ont.: Herald Press, 1979, paper \$4.95 or \$5.75 Can.) 244 pp., photograph. Bibliographies. LCN: 78-27917. ISBN: 0-8361-1883-9.

Designed for study-group or classroom use, this presentation of Mk employs a modified inductive method that seeks to grasp the Evangelist's purpose through careful observation of compositional techniques and structure. Each chapter contains four parts: the presession study, the exposition, a visual portrayal of the points made, and discussion issues. After describing John Mark as a "deserter for the church," the author adopts this general outline: who is this man? (2:1-8:30), the kingdom way (8:27-10:52), and the temple for all nations (11:1-16:8). Swartley, associate professor of NT at the Associated Mennonite Biblical Seminaries in Elkhart, IN, views Mark as a mediating figure between Peter and Paul.

B. H. THROCKMORTON (ED.), *Gospel Parallels. A Synopsis of the First Three Gospels* (4th rev. ed.; Nashville—New York: Thomas Nelson, 1979, \$7.95) xxvi and 191 pp. Indexed. ISBN: 0-8407-5150-8.

This edition of the widely used English synopsis of the first three Gospels updates the Scripture text, bringing it into conformity with the second edition of the Revised Standard Version (1971). The index of noncanonical parallels has also been supplemented. Based on the Greek synopsis edited by A. Huck and H. Lietzmann (9th ed., 1936), this synopsis gives the noncanonical parallels in full in addition to the parallels in the other canonical Synoptic Gospels. It includes all the variant readings noted in the RSV as well as others of importance to serious biblical students. Throckmorton teaches at Bangor Theological Seminary in Bangor, ME.

D. G. VANDERLIP, *John: the Gospel of Life* (Valley Forge, PA: Judson, 1979, paper \$5.95) 144 pp. Bibliography. Indexed. LCN: 78-25884. ISBN: 0-8170-0826-8.

This interpretation of the Fourth Gospel identifies as its central theme the affirmation that in Jesus Christ is life (see 1:4), i.e. that he is the source of life's true meaning and the one who can give us life in all its fullness (see 10:10). After an eleven-page introduction, the volume presents an exposition of the Gospel following this outline: the Word of life (1:1-51), life through believing (2:1-3:36), from death to life (4:1-5:47), Jesus as the source of life (6:1-8:59), life in fullness (9:1-12:50), life transformed (13:1-14:31), life in Christ (15:1-17:26), life through death (18:1-19:42), and life proclaimed (20:1-21:25). Vanderlip is also the author of *Christianity according to John* (1975).

P. VAN LINDEN, *Knowing Christ Through Mark's Gospel*, Herald Biblical Booklets (Chicago: Franciscan Herald Press, 1977, paper \$.95) 91 pp., 5 figs. Bibliography. LCN: 76-21787. ISBN: 0-8199-0727-8.

After sketching a five-step approach to reading a biblical passage (background, context, parallels, original meaning, present-day meaning), this booklet gives an overview of Mk and then illustrates the five-step approach with reference to the leper and the misunderstood Messiah (1:40-45), the revelation of Jesus' identity (8:27-38), and following Jesus all the way (10:1-52). Suggestions for discussion are included.

H. F. Vos, *Matthew. A Study Guide Commentary* (Grand Rapids: Zondervan, 1979, paper) 190 pp. Bibliography. LCN: 78-31099. ISBN: 0-310-33883-2.

In the eight-page introduction, Vos suggests that the apostle Matthew first composed his Gospel in Aramaic between A.D. 50 and 55 and then wrote a Greek version between 55 and 65. The Gospel is described as an apologetic for the messiahship of Jesus, designed particularly for Jews. The exposition of Mt proceeds according to this general outline: the Messiah's coming and preparation (1:1-4:11), the Messiah's ministry in Galilee (4:12-18:35), and the Messiah's ministry in Jerusalem (19:1-28:20). Questions for further study are supplied at the end of each subsection. Vos is professor of history and archaeology at The King's College in Briarcliff Manor, NY.

R. E. O. WHITE, *Matthew lays it on the line!* (Edinburgh: Saint Andrew Press, 1979, paper £1.95) viii and 164 pp. ISBN: 0-7152-0407-6.

White, principal of the Scottish Baptist College in Glasgow, seeks to catch Matthew's personal viewpoint and to discern his mind and practical purpose in recalling his fellow Christians to the memory of their Lord. After summarizing the Gospel narrative and calling attention to some important passages, the author discusses the circumstances in which Matthew wrote and then focuses on his major concerns: the spiritual condition of the church, ethical confusion, true righteousness, judgment, hope and the future, the church in society, and discipleship. Matthew is portrayed as a skilled apologist for the Christian faith and a courageous pastor.

W. WILKINSON, *Good News in Luke. Luke in Today's English Version* (Cleveland: Collins & World/Fount Books, 1975, paper \$2.95) 251 pp., 2 maps. LCN: 77-81997. ISBN: 0-529-05196-6.

Wilkinson, a Church of England vicar and a well-known broadcaster, describes Luke as the only Gentile writer in the NT and characterizes his Gospel as especially concerned with the universality of salvation, Gentile converts, prayer, women, joy, and the outcasts and the poor. A pericope-by-pericope exposition of the Gospel, an appendix on what happened at Easter, and the text of the Good News Bible/Today's English Version make up the body of the book.

F. ZIMMERMANN, *The Aramaic Origin of the Four Gospels* (New York: Ktav, 1979, \$17.50) xiv and 244 pp. LCN: 78-12328. ISBN: 0-87068-434-5.

Zimmermann, the author of *Biblical Books Translated from the Aramaic* (1975), argues that a document written in Aramaic underlies the Greek Gospels and that "the cast of this Aramaic came from the north of Palestine, the Eastern Aramaic nexus." The book offers new readings of 200 Gospel texts as translations from an Aramaic original. After showing that mistranslations in the Gospels reflect the existence of a document written in Aramaic, the author presents the evidence from each of the four Gospels and concludes with chapters on important doctrinal passages and on the noncanonical sayings of Jesus. The appendixes treat the Aramaisms in Acts and the Aramaic original of the book of Revelation.

EPISTLES—REVELATION

G. BARTH, *Der Brief an die Philipper*, Zürcher Bibelkommentare NT 9 (Zurich: Theologischer Verlag, 1979, paper 16.50 Sw. fr. or DM 18) 87 pp. Bibliography. Indexed. ISBN: 3-290-14723-1.

The five-page introduction discusses the city of Philippi and the Christian community there, the time and place of the composition of the letter to the Philippians, and the question of its literary unity. The body of the book consists of a German translation and exegesis of each passage in the epistle. The following outline is adopted: epistolary introduction (1:1-11), the apostle's report about his situation (1:12-26), admonitions exhorting correct behavior (1:27-2:18), plans for the immediate future and the covering letter for Epaphroditus (2:19-30), final admonition (3:1), conflict with false teachers (3:2-4:1), personal admonitions (4:2-3), concluding admonitions (4:4-9), letter of thanks

for the gift brought by Epaphroditus (4:10-20), and greetings and blessings (4:21-23). Barth is professor of NT at the Kirchliche Hochschule in Wuppertal.

H. R. BOER, *The Book of Revelation* (Grand Rapids: Eerdmans, 1979, paper \$3.95) 157 pp. LCN: 78-15447. ISBN: 0-8028-1748-3.

After introductory remarks on how to read the book of Revelation, the author provides expositions of the teachings contained in its twelve major sections: the opening vision (1:1-20), the seven letters (2:1-3:22), preparation for opening the scroll (4:1-5:14), the opening of the scroll (6:1-17), etc. Each exposition ends with a brief discussion entitled "meaning for today." Boer, formerly principal of the Theological College of Northern Nigeria, observes that, for John, the basis of all warning, encouragement, comfort, and hope is the belief that in Christ the victory has already been won.

T. W. BUCKLEY, *A Biblical Home, College or Parish Course* (Boston: Daughters of St. Paul, 1978-79, paper \$20) pp. 1-80, 81-128, 129-240, 241-351. Illustrated.

The initial four fascicles in Buckley's guide to the study of the Bible concern Paul and his writings. After introductory chapters on Paul's background in Hellenism and Judaism and on the decisive importance of his conversion to Christianity, there are expositions of the letters to the Thessalonians, Galatians, Romans, and Corinthians. A glossary of technical terms and questions for discussion conclude each fascicle. Buckley's manual is designed for use with *The Contemporary New Testament Series* (1975-76), trans. M. A. Bouchard, the English adaptation of *En ce temps-là, la Bible*. That series of twenty-two pamphlets and two indexes covers the entire NT and contains the New American Bible text, introductory and explanatory articles, photographs, glossaries, and other materials. Buckley is professor of NT at St. John's Seminary in Brighton, MA, and St. Paul House of Studies in Boston.

C. E. B. CRANFIELD, *A Critical and Exegetical Commentary on the Epistle to the Romans*, Vol. 2: *Commentary on Romans IX-XVI and Essays*, International Critical Commentary (Edinburgh: Clark, 1979, £8.50) x and pp. 445-927. Indexed. ISBN: 0-567-05041-6.

The first volume of this commentary on Romans was described in *NTA* 20, pp. 115-116. This volume completes the commentary according to the following outline: the unbelief of humanity and the faithfulness of God (9:1-11:36), the obedience to which those who are righteous by faith are called (12:1-15:13), and the conclusion to the epistle (15:14-16:27). Appended to the commentary are a ten-page essay on Paul's purposes in writing Romans and a 48-page essay on aspects of the theology of Romans (God's righteousness, Jesus' death and resurrection, the expression "in Christ," Christology, the Holy Spirit, eschatology, death as the consequence of sin, the OT Law, and the use of the OT). The indexes to the two volumes are included. Cranfield, professor of theology at the University of Durham, maintains that the inner logic of the gospel as Paul understood it determined for the most part the structure and content of Rom 1:16-15:13.

Dimensions de la vie chrétienne (Rm 12-13), ed. L. De Lorenzi, Série Monographique de "Benedictina," Section Biblico-Oecuménique 4 (Rome: St. Paul's Abbey, 1979, paper) 294 pp. Indexed.

Seven papers on the dimensions of Christian life as seen in Romans 12-13: C. Evans on true worship (12:1-2), J. Sánchez Bosch on the body of Christ and the charisms (12:3-8), U. Wilckens on obedience toward state authorities in doing good (13:1-7), S. Lyonnet on love as the fullness of the Law (13:8-10), A. Vögtle on exhortation and eschatology (13:11-14), C. K. Barrett on ethics and eschatology, and F. Festorazzi on the originality of Christian morality according to Paul. Transcripts of the discussions inspired by the papers and the editor's introduction are included. Similar collections on other parts of Romans were described in *NTA* 19, p. 270; 22, p. 98; 23, pp. 103-104.

W. ELLIGER, *Paulus in Griechenland. Philippi, Thessaloniki, Athen, Korinth*, Stuttgarter Bibelstudien 92/93 (Stuttgart: Katholisches Bibelwerk, 1978, paper DM 45) 276 pp., 35 figs. Bibliography. Indexed. ISBN: 3-460-03921-3.

This volume attempts to give a comprehensive picture of the history, civilization, and

culture of the cities that Paul visited in Greece. After general remarks on the Greek city, there are separate chapters on Philippi, Thessalonica, Athens, and Corinth. Literary and archaeological evidence as well as the biblical data in Acts and Paul's letters are discussed. Elliger, who teaches Greek on the Evangelical theological faculty at Tübingen, is especially concerned with what Paul saw in those Greek cities and with the relation between the NT data and what is known from other sources. A booklet of architectural plans, maps, and drawings is provided in a pocket at the back of the book.

R. B. GAFFIN, *The Centrality of the Resurrection. A Study in Paul's Soteriology*, Baker Biblical Monograph (Grand Rapids: Baker, 1978, paper \$4.95) 155 pp. Bibliography. Indexed. LCN: 78-057894. ISBN: 0-8010-3726-3.

The revision of a doctoral dissertation presented in 1969 to Westminster Theological Seminary in Philadelphia, this study first explains the methodological changes that have taken place in approaching Paul as a theologian. The second part of the book uncovers the basic structure of Paul's resurrection theology and shows how the theme of Christ's resurrection governs the whole of Paul's theology. The third part examines the ways in which Paul develops and makes use of this theme. Gaffin, associate professor of NT at Westminster Theological Seminary, concludes by exploring the implications of his study for the problems and program of Reformed dogmatics.

D. E. HIEBERT, *The Epistle of James. Tests of a Living Faith* (Chicago: Moody, 1979, \$8.95) 354 pp. Bibliography. LCN: 78-23925. ISBN: 0-8024-2353-1.

Intended for diligent students who may not be proficient in Greek, this interpretation of the epistle of James emphasizes the theme of the testing of faith [see §§ 22-515; 23-224]. In his 43-page introduction, the author argues that the letter was composed by James the Lord's brother around A.D. 46. The exposition of the text follows this general outline: introduction (1:1-18), the fruits of faith (1:19-3:18), faith's reactions to worldliness (4:1-5:12), and closing comments (5:13-20). Hiebert is professor of Greek and NT at Mennonite Brethren Biblical Seminary in Fresno, CA.

G. HOWARD, *Paul: Crisis in Galatia. A Study in Early Christian Theology*, Society for New Testament Studies Monograph Series 35 (New York—London: Cambridge University Press, 1979, \$12.95) xii and 114 pp. Bibliography. Indexed. LCN: 77-84002. ISBN: 0-521-21709-1.

Howard, associate professor of religion at the University of Georgia, maintains that Galatians is probably the earliest extant Pauline letter and that the meeting recorded in Gal 2:1-10 is not to be equated with the Jerusalem conference of Acts 15. The four chapters concern Paul's opponents in Galatia (Jewish-Christian Judaizers from Jerusalem), Paul as the apostle to the Gentiles, justification by faith, and Paul's view of the Law. The doctrine of the inclusion of the uncircumcised Gentiles is said to be the key to Paul's thought in Galatians.

R. J. KARRIS, *The Pastoral Epistles*, New Testament Message 17 (Wilmington, DE: Glazier, 1979, paper) xix and 126 pp. Bibliography. LCN: 79-52925. ISBN: 0-89453-140-9.

In his general introduction, Karris describes the Pastorals as a guide for churches in transition around A.D. 110. The main part of the volume presents the RSV text and expositions of the individual pericopes in 2 Timothy, 1 Timothy, and Titus. Special attention is paid to the image of loss ("Paul is dead") and the ways in which Paul is remembered in 2 Timothy. The flexible approach to church order in 1 Timothy and Titus is also stressed. Karris is associate professor of NT studies at the Catholic Theological Union in Chicago.

J. LAPLACE, *Discernement pour temps de crise. L'épître de Jean* (Paris: Chalet, 1978, paper 33 F) 200 pp. Bibliography. ISBN: 2-7023-0310-2.

Laplace, a French Jesuit who has served for many years as a retreat master and spiritual director, views 1 Jn as the response to a crisis that required discernment to safeguard authentic Christian faith. His exposition draws attention to three circles arranged in an ascending spiral in which the themes of light (1:5-2:28), justice (2:29-4:6), and love (4:7-5:12) are developed. Neither an exegesis nor a commentary in the strict sense, the

book is intended as an invitation to relive the experience of discernment, faith, and love described in the epistle.

W. MARXSEN, *Der erste Brief an die Thessalonicher*, Zürcher Bibelkommentare NT 11.1 (Zurich: Theologischer Verlag, 1979, paper 16.50 Sw. fr. or DM 18) 80 pp., folding map. Bibliography. Indexed. ISBN: 3-290-14724-X.

Marxsen, professor of NT at the University of Münster, seeks to explain what Paul intended to say in his first letter to the Thessalonian Christians, to place that message in the context of his continuing dialogue with them, and to demonstrate the literary unity of 1 Thessalonians. The seventeen-page introduction discusses the history of Paul's relationship with the community in Thessalonica and surveys the content of his first letter to it. The main part of the book is a pericope-by-pericope translation and exposition of 1 Thessalonians, and a four-page appendix situates the epistle in the framework of the other Pauline writings. Marxsen's commentary on 2 Thessalonians is scheduled for publication in the same series.

W. METZGER, *Der Christushymnus. I. Timotheus 3,16. Fragment einer Homologie der paulinischen Gemeinden*, Arbeiten zur Theologie 62 (Stuttgart: Calwer, 1979, paper DM 28) 163 pp. ISBN: 3-7668-0617-3.

Metzger, the author of *Die letzte Reise des Apostels Paulus* (1976), begins his investigation of 1 Tim 3:16 with examinations of formal problems (the fragmentary character of the citation; the circulation, origin, and *Gattung* of the piece; the liturgical significance and setting of the hymn) and theological questions (the context's antiheretical intention, soteriological interest, and ecclesiological concerns). Then the six aspects of the mystery described in the text are explored: revealed, justified, seen, preached, believed, and taken up. The third chapter considers the structure of the hymnic fragment and attempts a reconstruction of the entire hymn. The volume concludes with observations on the hymn's independence vis-à-vis 1 Timothy and Paul and on its integration into the epistle.

Paul de Tarse. Apôtre du notre temps, ed. L. De Lorenzi, Série Monographique de "Benedictina," Section Paulinienne 1 (Rome: St. Paul's Abbey, 1979, paper 30,000 L) 806 pp., plate.

Dedicated to the memory of Pope Paul VI, this volume contains thirty-three articles on Paul and his writings. Under the heading "man of God," there are studies by A.-L. Descamps on Paul as the apostle of Jesus Christ, L. Legrand on Paul's missionary predecessors according to Acts, P. Benoit on the genesis and evolution of Pauline thought, and G. Turbessi on Paul's spiritual biography. Under "before the word of God," there are contributions by F. Festorazzi on the coherence and value of the OT in Paul's thought, R. Penna on "the gospel of peace," M. A. Siotis on the *chrēstotēs* of God, F. Dreyfus on the OT origin of the formula "for the praise of his glory" (Eph 1:12, 14), and B. Orchard on ellipsis and parenthesis in Gal 2:1-10 and 2 Thes 2:1-12. Papers relating to "apostle and servant" have been prepared by C. M. Martini on Peter and Paul in the textual tradition of Acts, S. A. Panimolle on the authority of Peter in Gal 1-2 and Acts 15, R. Pesch on Peter in the mirror of Paul's letters, J. Gribomont on the apostolic charge in 1 Thes 2:1-12, M. Pesce on the distinction between evangelizing and baptizing in 1 Cor 1:17a, J. Sánchez Bosch on the charism of pastors in the Pauline corpus, L. De Lorenzi on Paul as the *diakonos* of Christ and of Christians, and J. Gnilka on the relation between community responsibility and ministerial authority. Essays concerning "the people of God on the way" have been contributed by E. Lohse on *sola fide*, U. Wilckens on the Eucharist and church unity, S. Lyonnet on *agapē* and the charisms according to 1 Cor 12:31, F. Montagnini on christological features in Eph 1:3-14, P. Grech on christological motives in Pauline ethics, O. Cullmann on the ethical consequences of the Pauline perspective, S. Garofalo on the collection as a major pastoral undertaking, S. Cipriani on Paul and politics, and I. de la Potterie on the theological meaning of the formula "the husband of one wife" in the Pastorals. The final section is entitled "problems of evangelization and pastoral practice" and contains articles by P. Rossano on communicating the gospel, M.-A. Chevallier on "God's building" and "God's temple" in 1 Cor 3:9 and 3:16-17, R. Schnackenburg on the body of Christ in Ephesians, J. Dupont on divisions as testing the church according to 1 Cor 11:18-19, C. Burini on treating elders as parents in

1 Tim 5:1-2, D. E. H. Whiteley on death and the care of the bereaved, and J.-M. Cambier on Paul as a free person. A photograph of Pope Paul VI, introductions by G. Turbessi and L. De Lorenzi, and a preface by G. Benelli are included.

R. PENNA, *Il "mysterion" paolino. Traiettoria e costituzione*, Supplementi alla Rivista Biblica 10 (Brescia: Paideia, 1978, paper 3,500 L) 104 pp. Bibliography. Indexed.

After introductory remarks on the term *mystērion* in the NT and other writings, this investigation traces the trajectory of the word in the Pauline corpus under these headings: the hiding, the revelation and its recipients, the missionary propagation, the knowledge and its means, and the eschatological fulfillment. The second part of the study discusses the theological, christological, ecclesiological, and anthropological components of the Pauline *mystērion* as well as its superabundant nature. Penna, the author of *Lo Spirito di Cristo* (1976), defines the Pauline *mystērion* as the inscrutable, salvific beneficence of God rooted in the incomparable personal stature of the crucified and risen Christ and realized linearly in history and at the eschaton according to communitarian (*ekklēsia*) and individual ("the new man") dimensions.

P. RICHARDSON, *Paul's Ethic of Freedom* (Philadelphia: Westminster, 1979, paper \$6.95) 181 pp. Bibliography. Indexed. LCN: 78-27440. ISBN: 0-664-24261-8.

The author of *Israel in the Apostolic Church* (1970) begins his exploration of Paul's concept of freedom by investigating the pairs listed in Gal 3:28—neither Jew nor Greek, neither slave nor free, neither male nor female. Then he examines the relationship in Paul's thought between firmness and flexibility, love and license, weakness and strength, and order and charisma. Richardson, principal of University College and professor of religious studies at the University of Toronto, points to these features of Paul's theology of freedom: a stress on the Spirit, personal responsibility, the corporateness of the Christian community, and the mutuality of male and female.

J. A. T. ROBINSON, *Wrestling with Romans* (Philadelphia: Westminster, 1979, paper \$5.95) xii and 148 pp. Bibliography. LCN: 79-11645. ISBN: 0-664-24275-8.

Neither a technical commentary nor a devotional study, this guide to Paul's letter to the Romans sets the document in its historical context, draws attention to points of special interest, and helps the reader through the "heaviest" parts. After a ten-page introduction, the book presents in thirty-two sections the text of the New English Bible and expositions of the passages. Robinson, now dean of Trinity College at the University of Cambridge, observes in his three-page preface that a church in which there is no serious wrestling with Romans will be impoverished in its capacity to transform the world.

E. SCHICK, *Im Glauben Kraft empfangen. Betrachtungen zum Brief an die Hebräer* (Stuttgart: Katholisches Bibelwerk, 1978, paper DM 24) 196 pp. ISBN: 3-460-31461-3.

After a four-page introduction to Hebrews, the author presents a pericope-by-pericope exposition of the text according to this general outline: the significance and validity of God's new proclamation of salvation as shown by the superiority of Christ the mediator (1:1-4:13), Christ as the high priest of the new covenant (4:14-10:18), the way to deliverance (10:19-13:17), and a personal closing (13:18-25). Schick, the Roman Catholic bishop of Fulda, sees the high priesthood of Christ as the letter's basic theme and finds in it important guidance for all who exercise the special priesthood of Christ today.

H. J. SCHOEPS, *Paul. The Theology of the Apostle in the Light of Jewish Religious History* [1961], trans. H. Knight (Philadelphia: Westminster, 1979, paper \$7.95) 303 pp. Indexed. LCN: 61-10284. ISBN: 0-664-24273-1.

The paperback edition of a study published in German in 1959 and in English translation in 1961 [NTA 6, p. 272]. Schoeps tries to approach Pauline theology as an impartial historian of religion, and to do justice to "the Judaism whence Paul sprang." In a recent article in *Zeit RelGeist* [§ 24-168], G. Lindeskog summarizes and evaluates Schoeps's contributions to Pauline research.

C. SENFT, *La première Épître de saint-Paul aux Corinthiens*, Commentaire du Nouveau Testament, deuxième série 7 (Neuchâtel: Delachaux & Niestlé, 1979, paper) 227 pp. Bibliographies. Indexed. ISBN: 2-603-00164-7.

In the eleven-page introduction, Senft discusses Corinth and the origin of the church there, the problem of the unity of 1 Corinthians, the events surrounding its composition, Paul's theological progress, and the canonical redaction of the epistle. The body of the book presents for each pericope a French translation, bibliography, and verse-by-verse exegesis. This pattern is followed: preamble (1:1-9), the gospel of the cross as the church's foundation (1:10-4:21), questions of Christian morality (5:1-7:40), the Christian community and the cult (8:1-14:40), the resurrection of the dead (15:1-58), and recommendations and salutations (16:1-24). Eleven excursuses are interspersed throughout the commentary. Senft is professor of NT on the theological faculty at the University of Lausanne.

J. P. M. SWEET, *Revelation*, Westminster Pelican Commentaries (Philadelphia: Westminster, 1979, paper \$8.95) xvi and 361 pp., map. Bibliography. Indexed. LCN: 78-26383. ISBN: 0-664-21375-8 (cloth), 0-664-24262-6 (paper).

The 54-page introduction treats the nature of apocalyptic, the content of the book of Revelation, the interpretation of the book, its date, situation, authorship and composition, place in the NT, and structure. The major part of the volume presents the text of the RSV for each pericope, general comments, and explanations of particular points. The following outline is adopted: prologue (1:1-20), the seven letters (2:1-3:22), the seven seals (4:1-8:1), the seven trumpets (8:2-14:20), the seven bowls (15:1-22:5), and final attestation (22:6-21). Sweet, chaplain and fellow of Selwyn College in Cambridge, England, draws special attention to Revelation as a synthesis of the themes of both Testaments and to its community of thinking and feeling with the other NT books.

E. A. WCELA, *Paul the Theologian. His Teaching in the Letter to the Romans*, God's Word Today 8, A New Study Guide to the Bible (New York: Pueblo, 1977, paper \$2.45) xii and 81 pp. Bibliography.

Wcela leads the nonspecialist reader through the text of Romans following this outline: the surprising justice of God (1:1-17), where people are (1:18-3:20), what God does about the human situation (3:21-4:25), evil in the world and the goodness of God (5:1-21), being with Christ (6:1-23), reason to hope (7:1-8:39), Paul and the Jews (9:1-11:36), and the last words (12:1-15:27). J. Monahan has provided suggestions for reflection.

S. G. WILSON, *Luke and the Pastoral Epistles* (London: SPCK, 1979, £8.50) xii and 162 pp. Indexed. ISBN: 0-281-03676-4.

This study defends the thesis that the author of Lk-Acts also wrote the Pastorals. After discussing the linguistic and stylistic arguments, Wilson compares Lk-Acts and the Pastorals with regard to eschatology, salvation, the Christian citizen, church and ministry, Christology, Law and Scripture, the portrait of Paul, and Pauline chronology. According to Wilson, Luke wrote the Pastorals a few years after the completion of Acts. Though not Paul's companion, Luke probably read 1-2 Corinthians and Romans and used travel notes written by Paul. His intention in the Pastorals was to refute the gnostic misinterpretation of Paul and to show the churches where the source of true authority and sound teaching lay. Wilson is the author of *The Gentiles and the Gentile Mission in Luke-Acts* (1973).

A. YARBRO COLLINS, *The Apocalypse*, New Testament Message 22 (Wilmington, DE: Glazier, 1979, paper) xiv and 155 pp. Bibliography. LCN: 79-52926. ISBN: 0-89453-145-X.

In her six-page introduction the author calls attention to the two levels of meaning in the book of Revelation: the old story of cosmic combat, and the new story of the confrontation between Jesus' followers and the Roman empire. The pericope-by-pericope exposition of the RSV text begins with "the sealed scroll": prologue (1:1-8), the inaugural vision and commission to write (1:9-3:22), the vision of what is and what is to take place hereafter (4:1-8:5), and the plagues preparing the way for the kingdom (8:6-11:19). The second part is entitled "the open scroll": the church in a cosmic conflict (12:1-15:4), the fall of Babylon (15:5-19:10), the destiny of the world (19:11-22:5), and epilogue (22:6-21). Yarbroy Collins, assistant professor of NT at McCormick Theological

Seminary in Chicago, is the author of *The Combat Myth in the Book of Revelation* (1976).

M. ZERWICK AND M. GROSVENOR, *A Grammatical Analysis of the Greek New Testament. Vol. II: Epistles - Apocalypse* (Rome: Biblical Institute Press, 1979, 12,000 L or \$15) xxxvi, pp. 457-778, and 15* pp.

The first volume of this English adaptation of Zerwick's *Analysis philologica Novi Testamenti graeci* (3rd ed., 1966) was described in *NTA* 19, p. 268. This volume contains a verse-by-verse philological analysis of the NT books from Romans to Revelation as well as a glossary of grammatical terms, a list of Greek words occurring over sixty times in the NT, paradigms of verbs in their Hellenistic forms, rules governing tense-formation, and addenda and corrigenda to the first volume. Zerwick taught at the Pontifical Biblical Institute before his death in 1975, and Grosvenor worked for many years on *A Patristic Greek Lexicon* (1968) and now assists in the technical aspects of some of the Biblical Institute's publications.

BIBLICAL THEOLOGY

L. R. BAILEY, *Biblical Perspectives on Death*, Overtures to Biblical Theology (Philadelphia: Fortress, 1979, paper \$6.95) xv and 159 pp. Indexed. LCN: 78-14661. ISBN: 0-8006-1530-1.

After introductory observations on modern attitudes toward death, the author investigates some perspectives on death among ancient Israel's neighbors, death in OT literature, the transition toward apocalyptic eschatology, death in intertestamental literature, and death in the NT. The chapter devoted to the NT contains sections on Paul, the Synoptic Gospels, the Fourth Gospel, and Revelation. Bailey, associate professor of OT at Duke Divinity School in Durham, NC, concludes that the Bible furnishes a variety of responses to death and that the communities' situation in the present will ultimately determine which biblical response is the most meaningful, after dialogue with the entire canon.

H. BURKHARDT, *The Biblical Doctrine of Regeneration*, trans. O. R. Johnston, Outreach and Identity 2 (Downers Grove, IL: InterVarsity, 1978, paper \$1.95; Exeter, UK: Paternoster, £1.10) 47 pp. ISBN: 0-87784-322-8 (InterVarsity), 0-85364-235-4 (Paternoster).

Originally published as *Das biblische Zeugnis von der Wiedergeburt* [NTA 20, p. 121], this study discusses the theme of regeneration in historical perspective, the biblical testimony concerning regeneration, and the consequences for the practice of the local church. Burkhardt, lecturer in systematic theology at St. Chrischona Theological Seminary in Basel, maintains that the biblical teaching on regeneration leads us to the heart of the gospel, the message of God's salvation for the world.

G. CAÑELLAS ET AL., *El enigma del "más allá." Reflexiones bíblicas sobre el destino del hombre*, Biblioteca Escuela Bíblica Minor 1 (Madrid: Biblia y Fe, 1977, paper) 142 pp. ISBN: 84-400-2397-9.

Five papers on various aspects of the mystery of the "hereafter" prepared for a conference held at El Escorial in Madrid in the summer of 1976: G. Cañellas on existence after death according to the OT, A. Salas on the resurrection of Christ as the basis of and motivation for Christian hope, M. Saenz de Santa María on the universality and manner of resurrection according to Paul, C. Quelle on the time of the resurrection, and A. Manrique on the destiny of the just.

D. COLOMBO, *La Donna nella Bibbia* and *Maria nel Vangelo e nell'Apocalisse di S. Giovanni*, "Fons Signatus" 17 and 20 (Pallanza: Centro Mariano Chaminade, 1977, paper) 142 pp. Indexed; 105 pp. Bibliography. Indexed.

The volume on women in the Bible has major sections on how women encountered Jesus (e.g. Mt 15:21-28), the place of women according to the OT, the place of women in the Judaism of Jesus' time, how Jesus treated women, women and Jesus in Lk, and women and Jesus in Mt. The first part of the volume on the portrayal of Mary in the Johannine writings begins with a general survey of the Fourth Gospel and then focuses on

the episodes at Cana (2:1-11) and Calvary (19:25-27). The second part considers the woman envisioned in Revelation 12, attending to the text's literary genre, context, exegesis, characters, and symbolism. Colombo is also the author of *Presentimenti mariani nell'Antico Testamento* (1978) in the same series.

D. CUPITT, *The Debate about Christ* (London: SCM, 1979, paper £1.95) viii and 152 pp. Bibliography. Indexed. ISBN: 0-334-00303-2.

After explaining the traditional doctrine of the incarnation and some of the difficulties surrounding it, Cupitt shows how changes in our knowledge of the world and of the Bible have affected our understanding of Jesus. This leads him to ask whether the NT actually teaches the divinity of Christ [see § 23-622]. An evaluation of the traditional arguments for the doctrine of the incarnation and an examination of analogies to the doctrine in other religions are followed by a chapter on what form a reconstructed belief in Jesus might take. Cupitt is dean of Emmanuel College at the University of Cambridge.

R. J. DALY, *Christian Sacrifice. The Judaeo-Christian Background before Origen*, Catholic University of America Studies in Christian Antiquity 18 (Washington, DC: Catholic University of America Press, 1978, \$25) xviii and 587 pp. Bibliography. Indexed. LCN: 78-12004. ISBN: 0-8132-0530-1.

The slightly revised version of a doctoral dissertation directed by J. Betz and accepted by the theological faculty at Würzburg in 1972, this volume first examines the pertinent OT texts and the theologies implicit in the burnt offering and in the sacrificial blood and sacrifices of atonement. Then an analysis of sacrificial ideas in intertestamental Jewish literature and the NT (especially Paul's letters) uncovers the foundations of a Christian theology of sacrifice with a threefold division: Christians as the new temple, the sacrifice of Christ, and the sacrifice of Christians (primarily ethical and practical). Finally, this threefold division serves as the basis for a study of the Christian idea of sacrifice up to the beginning of the 3rd century. The appendix treats the Eucharist as sacrifice. The book is distributed by ISBS, P.O. Box 555, Forest Grove, OR 97116. Daly, associate professor and chairman of the department of theology at Boston College, provided a popular treatment of the topic in *The Origins of the Christian Doctrine of Sacrifice* (1978).

W. S. DUVEKOT, *Zal Jezus Joden en Christenen verenigen?* (The Hague: Boekencentrum, 1979, paper 24.90 gld.) 184 pp., 8 plates. Bibliography. ISBN: 90-239-0244-0.

Duvekot, the author of *Heeft Jezus zichzelf voor de Messias gehouden?* (1972), explores the possibility of Jesus' helping to bring about greater unity between Jews and Christians. He discusses contacts between Jews and Christians, the history of relations between the two groups, the change in Jewish attitudes toward Jesus in recent times, the development of a dialogue with Israel, recent Jewish discussions of Jesus, and Jesus as a means of unity. Particular attention is paid to the publications of S. Ben-Chorin, D. Flusser, and P. E. Lapide.

J. A. FISCHER, *God Said: Let There Be Woman. A Study of Biblical Women* (Staten Island, NY: Alba House, 1979, paper \$4.95) xiii and 115 pp. Bibliographies. LCN: 78-21117. ISBN: 0-8189-0378-3.

This survey of biblical attitudes toward women adopts a "wisdom" approach, dwelling on actual experiences and asking probing questions [see § 23-252]. After describing individual women in the Bible (e.g. Judith, Jezabel, the Samaritan woman, Mary Magdalene), the author discusses some passages about women in general in the OT and NT (e.g. 1 Pet 3:1-7; 1 Cor 7:1-35; 11:2-16; Col 3:18-4:1 and Eph 5:22-6:9; 1 Tim 2:8-15; 5:3-16). The third part treats the use of women as symbols in the OT and NT (e.g. Mt 1-2; Lk 1-2; Rev 12). Fischer is professor of biblical studies and academic dean at De Andreis Seminary in Lemont, IL.

E. FUCHS, *Le désir et la tendresse. Sources et histoire d'une éthique chrétienne de la sexualité et du mariage*, Le champ éthique 1 (Geneva: Labor et Fides, 1979, paper 27.80 Sw. fr.) viii and 249 pp. Bibliography. Indexed.

After observations concerning the human significations of sexuality, the author searches the biblical tradition for ethical guidance on sexuality ("man and woman in the image of God") and marriage ("love and institution"). The last two chapters consider the

ambiguous history of Christian attitudes toward sexuality and the credibility of a Christian ethic of sexuality and marriage. An epilogue on the double combat of the Christian ethic, a note on homosexuality, and ten pages of theses are also included. Fuchs, the director of the Centre Protestant d'Etudes de Genève since 1960, situates the way of humanization between desire and tenderness.

R. B. GAFFIN, *Perspectives on Pentecost. Studies in New Testament Teaching on the Gifts of the Holy Spirit* (Grand Rapids: Baker, 1979, paper \$3.95) 127 pp. Indexed. ISBN: 0-8010-3739-5.

The plan of this book involves a progressively narrowing exegetical focus on the subject of spiritual gifts. After trying to capture some of the breadth and richness of the Spirit's work in the church, the author surveys spiritual gifts in general and then concentrates on the gifts of prophecy and tongues and on the question of their cessation. The final chapter relates the exegetical conclusions reached to some of the fundamental issues raised by the renewed and intense interest of our day in spiritual gifts. Gaffin maintains that prophecy and tongues were revelatory gifts temporarily given to the church during its foundational, apostolic era.

M. GOULDER (ED.), *Incarnation and Myth: The Debate Continued* (London: SCM, 1979, paper £3.50) xi and 257 pp. Indexed. ISBN: 0-334-00660-0.

Intended as a continuation of the discussion initiated by *The Myth of God Incarnate* (1977), this volume deals with seven major questions: Are the authors of *The Myth* still Christians? Are we still speaking of a literal incarnation? Is the doctrine of the incarnation logically coherent? Do all Christian doctrines stand and fall together? Is the NT evidence clear or ambiguous? Is a satisfactory compromise possible between the centrality of Christ and the claims of other faiths? Can we believe in the incarnation? The contributors are D. Cupitt, M. Goulder, B. Hebblethwaite, J. Hick, L. Houlden, N. Lash, C. F. D. Moule, L. Newbigin, J. Rodwell, G. Stanton, S. Sykes, and F. Young. There is an introductory survey of issues by M. Wiles and a concluding summary by B. Mitchell.

P. GRECH AND G. SEGALLA, *Metodologia per uno studio della teologia del Nuovo Testamento*, Collana Biblica (Turin: Marietti, 1978, paper 5,500 L) 192 pp. Bibliographies.

After chapters on the development of the study of NT theology and on the unity of NT theology, this volume discusses the various cultural backgrounds of the NT, the reinterpretation of the OT in the NT, and the use of biblical dictionaries. Then sections on the theologies of Jesus, the Synoptic Evangelists, Paul, and John are followed by treatments of NT Christology, ecclesiology, ethics, and eschatology. A chapter on existential hermeneutics concludes the book. Grech, director of the Istituto Patristico "Augustinianum," teaches at the Pontifical Biblical Institute in Rome, and Segalla is on the Facoltà Teologica dell'Italia Settentrionale at Milan and Padua.

R. HAMERTON-KELLY, *God the Father. Theology and Patriarchy in the Teaching of Jesus*, Overtures to Biblical Theology (Philadelphia: Fortress, 1979, paper \$5.95) xvi and 128 pp. Indexed. LCN: 78-54551. ISBN: 0-8006-1528-X.

Hamerton-Kelly, dean of the chapel at Stanford University and author of *Pre-Existence, Wisdom, and the Son of Man* (1973), first comments on the problem of the "father figure" with reference to the views of S. Freud and P. Ricoeur. He then examines the biblical doctrine of God as Father in Jesus' religious heritage, in the teaching of Jesus, and in the earliest traditions about Jesus. An excursus on method discusses symbol and history in modern hermeneutics, especially in the writings of P. Ricoeur and W. Pannenberg. The author suggests that, by emphasizing the claims of the heavenly Father, Jesus neutralized the absolute power of the earthly father and relativized the formerly absolute obligations to father and family.

B. KAYE AND G. WENHAM (EDS.), *Law, Morality, and the Bible. A symposium* (Downers Grove, IL: InterVarsity, 1978, paper \$5.95) ix and 252 pp. Indexed. LCN: 78-18549. ISBN: 0-87784-795-9.

The twelve essays in this book aim to throw light on some questions current in Christian circles about the nature and content of biblical moral teaching and the way it

applies in life today. Under the heading "basic biblical themes," there are articles by G. Wenham on grace and law in the OT and on law and the legal system in the OT, R. Nixon on fulfilling the law in the Gospels and Acts and on the universality of the concept of law, and B. Kaye on law and morality in the NT Epistles and on the NT and the social order. The second half of the book is entitled "Christian moral reasoning" and contains articles on the nature of Christian morality (O. Barclay), situations and principles (J. I. Packer), conscience in relation to choice and character (Packer), motivation in Christian behavior (D. Winter), social ethics (D. Bronnert), and public law and legislation (N. Anderson). Packer has supplied a two-page preface.

E. LOHSE, *Grundriss der neutestamentlichen Theologie*, Theologische Wissenschaft 5 (2nd rev. ed.; Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1979, paper DM 22) 171 pp. Bibliographies. Indexed. ISBN: 3-17-005131-8.

The first edition of this presentation of the basic theological thoughts of the NT writings was described in *NTA* 19, p. 401. For the new edition, the bibliographic information has been updated, errors have been corrected, and some phrases have been reformulated.

J. P. MACKEY, *Jesus, the Man and the Myth. A Contemporary Christology* (New York—Ramsey, NJ: Paulist, 1979, paper \$8.95; London: SCM) viii and 311 pp. Indexed. LCN: 78-61627. ISBN: 0-8091-2169-7.

Writing primarily for a nonspecialist audience, the author seeks to explain "the central problems and the tentative solutions which have accrued in recent times to the perennial quest for the spirit of Jesus." The seven chapters deal with the problem of the quest of the historical Jesus, the death of Jesus, the resurrection, the life of Jesus, the myth that Jesus developed and the myth that developed about Jesus, faith in the founder and the question of divinity in human form, and Christian faith and human history. Mackey, who teaches in the theology department at the University of San Francisco, argues that the historical Jesus can be detected behind the NT as a man of distinctive personal faith who managed to inspire a similar faith in others.

M. MIGUENS, *Mary "The Servant of the Lord." An Ecumenical Proposal* (Boston: Daughters of St. Paul, 1978, cloth \$3.75, paper \$2.25) 196 pp. Bibliography. LCN: 78-17934.

The author of *The Virgin Birth* (1975) and *Church Ministries in New Testament Times* (1976) analyzes the biblical statements about Mary and places them in their appropriate scriptural settings. After chapters on Mary as the servant of the Lord and on Mary's service, he focuses on specific NT passages: "all generations will call me blessed" (Lk 1:48); "hail, you graced one" (Lk 1:28); "the mother of Jesus speaks to him" (Jn 2:1-11); and "one God, one mediator" (1 Tim 2:5). Mary is described in terms of all those servants of the Lord through whose agency God gradually and firmly carried out his saving design. Miguens is also the author of *Gospels for Sundays and Feasts. The Biblical Message, Cycle B* (1979).

C. F. D. MOULE, *The Holy Spirit* (Oxford: Mowbray, 1978; Grand Rapids: Eerdmans, 1979, paper \$3.95) viii and 120 pp. Indexed. LCN: 79-11263. ISBN: 0-8028-1796-3.

Moule, who recently retired after twenty-five years of service as Lady Margaret's professor of divinity at Cambridge University, treats the Spirit of God in Christian doctrine and experience. After observations on terminology, he considers the relation between the Spirit of God and the human spirit, the Holy Spirit in the NT, subsequent doctrinal developments concerning the Spirit, inspiration and incarnation, the Spirit in the church and liturgy, and the charismatic question. A five-page appendix provides prayers or reflections based on NT material relating to the Holy Spirit.

Papsttum als ökumenische Frage. Herausgegeben von der Arbeitsgemeinschaft ökumenischer Universitätsinstitute (Munich: Kaiser, 1979, paper; Mainz: Grünewald) 327 pp. Bibliographies. ISBN: 3-459-01193-9 (Kaiser), 3-7867-0734-0 (Grünewald).

Of these eight papers prepared in connection with the conference on the papacy as an ecumenical issue held in Heidelberg in 1977, three are especially relevant to the biblical

field: E. Grässer on the question of NT foundations for the papacy, J. Blank on Peter and the Peter-office in the NT, and W. de Vries on the development of Roman primacy in the first three centuries A.D. The other contributors are E. Schlink, O. H. Pesch, H. Ott, J. Moltmann, and H. Stirnimann. Transcripts of the discussions elicited by the papers are included.

N. RICHARDSON, *Was Jesus divine?* (London: Epworth, 1979, paper £1.35) 96 pp. ISBN: 0-7162-0321-9.

A revised and slightly expanded version of the 1977 Lincoln Cathedral Lectures, this book investigates what some of the major NT writers believed about Jesus and what Jesus believed about his own mission and identity. After a review of the contemporary debate about Jesus, it presents chapters on the views of Paul, Jesus, John, and the writers of Acts and Hebrews about Jesus. Remarks on the current relevance of the NT conclude the discussion. Richardson, who teaches NT studies and Greek at the Anglican Theological College in Lincoln, UK, observes that Jesus' death and vindication express the consistency, sovereignty, and love of the reality that we call God.

T. SAITO, *Die Mosevorstellungen im Neuen Testament*, Europäische Hochschulschriften, Reihe XXIII: Theologie 100 (Bern—Frankfurt/M.—Las Vegas: P. Lang, 1977, paper 46 Sw. fr.) iv and 241 pp. Bibliography. ISBN: 3-261-03023-2.

Prepared as a doctoral dissertation under the direction of E. Schweizer and accepted by the theological faculty at the University of Zurich in 1976, this study begins with exegetical analyses of the most important NT passages that mention Moses: 2 Cor 3:7-18; Rom 10:5-8; Gal 3:19-20; 1 Cor 10:1-5; Mk 9:2-8; 6:32-44 (8:1-9); Mt 4:1-11; 17:1-8; 28:16-20; 1:18-2:23; 23:2; Lk 9:28-36; Acts 3:22; 7:17-43; Heb 3:1-6; 8; 9:11-22; 13:20; 11:23-29; Jn 6; 7:37-44 (1:21, 25); 3:14-15; 1:14, 17-18; Rev 15:2-4; 11:3-13. The second part evaluates the NT evidence regarding Moses' relationship to Christ and to the community of Christ, sketches the most important motifs applied to Moses, and compares the various representations of him in the NT. Saito observes that, in the NT, Moses belongs on the side of the Christians and is related to the eschatological event of salvation in Christ.

K. H. SCHELKLE, *The Spirit and the Bride: Woman in the Bible*, trans. M. J. O'Connell (Collegeville, MN: Liturgical Press, 1979, paper \$3.95) xii and 191 pp. LCN: 79-16976. ISBN: 0-8146-1008-0.

A translation of *Der Geist und die Braut* [NTA 22, p. 229], this explanation of biblical texts about women begins with the OT: creation and sin according to Genesis 1-4, women and marriage in Israel, and women's roles. The topics treated in the second section are women and marriage in the Greco-Roman environment, the Synoptic Gospels, Paul's letters, and later texts; birth and motherhood and marriage and children are also discussed. The third section concerns women in the community of disciples and the church with reference to the Gospels, Acts, Paul's letters, and later texts. Remarks on offices and priesthood for women conclude the study.

E. SCHILLEBEECKX, *Die Auferstehung Jesu als Grund der Erlösung. Zwischenbericht über die Prolegomena zu einer Christologie*, trans. H. Zulauf, Quaestiones disputatae 78 (Freiburg—Basel—Vienna: Herder, 1979, paper DM 28.50) 150 pp. ISBN: 3-451-02078-5.

First published in Dutch as *Tussentijds verhaal over twee Jezus boeken* (1978), this volume summarizes and clarifies the author's views on Christology as expressed in *Jezus* (1974) and *Gerechtigheid en liefde* (1977). The six chapters explore Christian faith today, the faith-experience, the experience of salvation through Jesus and the first Christian attempts at naming him, the living tradition about Jesus, disputed points, and the kingdom of God in relation to creation and salvation. In the epilogue, Schillebeeckx describes Jesus as the person in whom divine revelation and authentic humanity converge. A list of important reviews of *Jezus* is included.

H.-J. SCHMITZ, *Frühkatholizismus bei Adolf von Harnack, Rudolph Sohm und Ernst Käsemann*, Themen und Thesen der Theologie (Düsseldorf: Patmos, 1977, paper DM 32.80) 240 pp. Bibliography. ISBN: 3-491-78407-7.

Prepared as a doctoral dissertation under the direction of H. Küng and presented to the Catholic theological faculty at Tübingen, this study of early catholicism is more concerned with the debate about its theological legitimacy or normative character than with research on its historical or sociological roots. After introductory remarks on terminology, there are major chapters on the gospel and dogma of early catholicism according to A. von Harnack, the spirit and law of early catholicism according to R. Sohm, and the church and the understanding of justification in early catholicism according to E. Käsemann. Schmitz concludes that the three treatments of early catholicism differ not only in their methodologies but also in their general theological outlooks.

H. SCHÜRMANN, *Die Mitte des Lebens finden. Orientierung für geistliche Berufe* (Freiburg—Basel—Vienna: Herder, 1979, paper DM 18.50) 144 pp. ISBN: 3-451-18749-3.

Schürmann, professor of NT exegesis at Erfurt, presents reflections on five aspects of the priesthood and church ministry in the light of NT and other evidence: priestly service and life-style (1977), spiritual aspects of priestly service, God's will in everyday life (1965), the priest of tomorrow (1977), and the task of preaching today.

R. J. SIDER, *Christ and Violence* (Scottdale, PA—Kitchener, Ont.: Herald Press, 1979, paper \$4.95 or \$5.75 Can.) 108 pp., photograph. LCN: 79-9239. ISBN: 0-8361-1895-2.

Sider, the author of *Rich Christians in an Age of Hunger* (1977) and associate professor of theology at Eastern Baptist Theological Seminary in Philadelphia, presents four lectures originally delivered at meetings of the New Call to Peacemaking—a joint effort of the Church of the Brethren, Friends (Quakers), and Mennonites to cooperate in renewing the pacifist understanding of the gospel. The lectures concern the cross and violence, Christ and power, peacemaking and economics, and walking in the resurrection in a violent world. J. K. Stoner has provided a four-page introduction.

P. STUHLMACHER AND H. CLASS, *Das Evangelium von der Versöhnung in Christus* (Stuttgart: Calwer, 1979, paper DM 9.80) 88 pp. ISBN: 3-7668-0623-8.

In his 42-page essay on the gospel of reconciliation in Christ (see 2 Cor 5:18-20), Stuhlmacher examines the basic reference points and problems of a biblical theology of the NT and argues that the center of the NT is Jesus Christ as messianic reconciler. Also included in the volume are Stuhlmacher's seven-page foreword and Class's article on conversion to friendship with God.

C. STUHLMUELLER (ED.), *Women and Priesthood: Future Directions. A Call to Dialogue from the Faculty of The Catholic Theological Union at Chicago* (Collegeville, MN: Liturgical Press, 1978, \$9.50) viii and 252 pp. Bibliography. Indexed. ISBN: 0-8146-0990-2.

Of the twelve articles written in response to the 1976 Roman *Declaration on the Question of the Admission of Women to the Ministerial Priesthood*, three are of special interest for biblical studies: C. Stuhlmueller on culture, leadership, and symbolism in the OT; R. J. Karris on the role of women according to Jesus and the early church; and C. Osiek on the ministry and ordination of women according to the early Church Fathers. The other contributions are by Stuhlmueller, D. Bonner, G. Ostdiek, R. A. Kiefer, H. G. Perelmutter, S. MacDonald, T. M. Newbold, D. J. Geaney, and A. Coyle. A bibliography of relevant publications from 1975 to 1977 is supplied.

C. THOMA, *Christliche Theologie des Judentums*, Der Christ in der Welt, Reihe VI: Das Buch der Bücher 4 a/b (Aschaffenburg: Pattloch, 1978, paper DM 11.80) 300 pp. Bibliography. ISBN: 3-557-94180-9.

Thoma, professor of biblical and Jewish studies on the theological faculty at Lucerne, tries to work out a positive theology of Judaism from the perspective of Christian history and faith. Among the formulas used by the author to describe his undertaking are "an attempt to decode the existence of Judaism christologically," "a Christian theology without anti-Semitism," and "an attempt to test the Christian gospel against the Jewish tradition." After observations on this task and its significance, he discusses Jesus Christ

and his gospel with reference to early Judaism and rabbinic Judaism. The third chapter considers relations between Jews and Christians at various points during the common era. D. Flusser has supplied a 27-page introduction.

P. TOON, *Jesus Christ Is Lord* (London: Marshall, Morgan and Scott, 1978; Valley Forge, PA: Judson, 1979, paper \$4.95) vi and 154 pp. ISBN: 0-8170-0842-X.

Developed from a series of chapel talks given in Lent of 1977, this book attempts to explain the NT theme of the exaltation of Jesus as Lord over all and to explore its meaning for Christian faith today. After an introduction to the theme, there are chapters on the exalted Jesus, Jesus as Messiah and Lord, the meaning of the ascension, Jesus as Lord of the nations, the Lord of the church, the Lord of the universe, the Lord of all religions, the exalted Jesus and the creeds, and Jesus as my Lord. Each chapter concludes with a prayer. The appendix reports on the Protestant Reformers' interpretations of the ascension.

R. A. WARD, *The Pattern of Our Salvation. A Study of New Testament Unity* (Waco, TX: Word, 1978, \$12.95) 433 pp. Bibliography. Indexed. LCN: 77-075454. ISBN: 0-8499-0002-6.

Ward, the author of *Survey of the New Testament* (1978), is convinced that there is one plan of salvation reflected in the NT writings. In establishing the framework of that plan, he begins with Hebrews and proceeds through the Pauline and Catholic epistles to Revelation and Acts. The Gospels were treated in Ward's *Royal Theology: Our Lord's Teaching about God* (1958). The NT pattern of our salvation is said to involve four major points: the character of God, the "other side" of God, the work of Christ for us, and the work of Christ in us.

THE WORLD OF THE NEW TESTAMENT

Aspekte frühchristlicher Heiligenverehrung, ed. F. v. Lilienfeld et al., Oikonomia: Quellen und Studien zur orthodoxen Theologie 6 (Erlangen: Lehrstuhl für Geschichte und Theologie des christlichen Ostens an der Universität Erlangen, 1977, paper DM 19.50) vi and 216 pp. Bibliography.

Five papers prepared for a conference held in Erlangen in 1975: H. Cancik on purity and sexual continence in Roman philosophy and religion, A. Goldberg on the Holy One and holy persons in rabbinic Judaism, W. Rordorf on the origin of the Christian veneration of martyrs, H. J. W. Drijvers on parallels from late antiquity to the Christian veneration of saints with special reference to the Syrian stilytic cult, and G. Kretschmar on the theology of the saints in the early church.

H. BENGTSON, *Die Flavier. Vespasian · Titus · Domitian. Geschichte eines römischen Kaiserhauses*, Beck'sche Sonderausgaben (Munich: Beck, 1979, DM 38) 316 pp., 10 plates, map. Indexed. ISBN: 3-406-04018-7.

The chapters concerned with Vespasian and his period discuss his family and his rise to prominence, the state of the empire at Nero's death, the accession, the new structure of the empire, the "new men," the provinces and border peoples, and cultural life. Then after a section on Titus as a person and a regent, the author treats Domitian as *dominus et deus*, the ruler cult under the Flavians, the opposition and conspiracies, Domitian's death, his achievements, and his self-presentation and propaganda. A survey of sources and modern literature on the Flavians is also included. Bengtson, professor at the University of Munich and author of *Herrschergestalten des Hellenismus* (1975) and *Marcus Antonius* (1977), characterizes the twenty-seven years of Flavian rule (A.D. 69-96) as a very prosperous time for the Roman empire and its inhabitants.

G. W. BUCHANAN, *Revelation and Redemption. Jewish Documents of Deliverance from the Fall of Jerusalem to the Death of Nahmanides. Introduction, Translation, Conclusions, and Notes* (Dillsboro, NC: Western North Carolina Press, 1978, \$29.50) xvi and 632 pp. Indexed. LCN: 78-65146. ISBN: 0-914948-04-4.

This anthology consists of English translations of Jewish deliverance texts from the destruction of the Second Temple through the Crusader period. The material appears

under the following headings: history and doctrine, prophetic movements, poetry and prayer as the voice of an exiled people, messianic expectations, the holy city, the day of vindication, redemption in the Talmud and Midrash, history and apocalypse, eschatological legends, the last days, and heaven and the land. Buchanan has supplied a 34-page introduction and a 25-page conclusion in which he urges that NT eschatology be re-studied in light of these Jewish redemption documents. He is also the author of *The Consequences of the Covenant* (1970) and *To the Hebrews* (1972).

L. CIRILLO AND M. FRÉMAUX, *Évangile de Barnabé. Recherches sur la composition et l'origine. Texte et Traduction*, Religions (Paris: Beauchesne, 1977, paper 290 F) 598 pp. Bibliography. Indexed.

The first part of this volume presents the results of Cirillo's research on the composition and origin of *Gospel of Barnabas*. Matters of concern are the textual evidence, language, structure, the prologue and conclusion, the account of Jesus' life and ministry, the "Diatessaric" structure, OT quotations, the "true Pharisees," and the "apostle" Barnabas in early Christian tradition. Cirillo argues that *Gospel of Barnabas* incorporates material from an early Jewish-Christian document. The second part, which represents the collaborative effort of Cirillo and Frémaux, provides facsimiles of the Italian version according to Codex 2662 of the Österreichische Nationalbibliothek in Vienna along with a French translation and comments on facing pages. In the two appendixes, Frémaux discusses John Toland's discovery of the Vienna manuscript and B. de La Monnoye describes the manuscript.

D. DAUBE, *The Duty of Procreation* (Edinburgh: Edinburgh University Press, 1977, paper £1) viii and 42 pp. ISBN: 0-85224-330-8.

This presidential address to the Classical Association delivered at Liverpool in 1977 contends that the idea of procreation as a duty came into Judaism and Christianity from Greco-Roman politics. The argument proceeds in three parts: the lack of biblical authority, the development of the duty in classical antiquity, and its reception by the rabbis and Church Fathers. Daube argues that Greek and Roman policies in favor of fertility stemmed largely from fear of foreigners and slaves.

P. R. DAVIES, *IQM, the War Scroll from Qumran. Its Structure and History*, Biblica et Orientalia 32 (Rome: Biblical Institute Press, 1977, paper 6,700 L or \$8.40) 131 pp. Bibliography. Indexed.

The slightly revised version of a doctoral dissertation directed by M. Black and W. McKane and accepted by the University of St. Andrews in Scotland in 1973, this examination of the literary history of the Qumran *War Scroll* divides the text into three major sections: cols. 2-9; cols. 14, 15-19; and cols. 10-14. Particular attention is paid to the structure, content, and origin of the material in each section. Davies concludes that the literary history of IQM extends from the Maccabean period to the 1st century A.D. and that the document contains several different traditions. Its final compilation was probably undertaken in the belief that a military confrontation with the Romans was inevitable.

A. M. DI NOLA, *Vangeli apocrifi. Natività e infanzia*, Biblioteca della Fenice 10 (Milan: Ugo Guanda, 1977, paper 6,500 L) 222 pp. Bibliographies.

This volume contains complete Italian translations of three documents about Mary and the infancy of Jesus (*Protevangelium of James*, *Gospel of ps.-Matthew*, and *Arabic Infancy Gospel*) along with a twenty-page appendix on writings that supplement and illuminate certain themes in the texts. Also included are a general introduction on the apocryphal Gospels and introductions and bibliographies for the three Gospels presented here.

S. DUVENAGE, *Die dékor van die Nuwe Testament. 'n Kultuur-historiese Agtergrondstudie*, Leerboeke vir Godsdiensonderrig en Bybelkunde (Pretoria: Interkerklike Uitgeverstrust, n.d.) xii and 233 pp., 8 plates. Bibliography. Indexed. ISBN: 0-620-02028-8.

Written in Afrikaans, this treatment of the NT world contains six major chapters: the Greco-Roman world from Alexander the Great to the 1st century A.D., the history of Judaism in the Second Temple period, the land and people of Palestine in the time of the

NT, Jewish political life in the NT, Jewish religious life in the NT, and Judaism in the Diaspora. Under the six general headings there are subsections devoted to particular cultural and historical matters.

Les Écrits des pères apostoliques. Tome I: La Didachè, Doctrine des douze apôtres. Epître de Clément de Rome; Tome III: Pseudo-Barnabé. A Diognète, Foi Vivante 190 and 191 (Paris: Cerf, 1979, paper 13 F; 14 F) 96 pp.; 120 pp. Bibliographies. ISBN: 2-204-01331-5; 2-204-01332-3.

The first volume contains a four-page general introduction to the Apostolic Fathers by F. Louvel and French translations of *Didache* by F. Refoulé and *I Clement* by Sr. Suzanne-Dominique (with introductions by C. Mondésert and notes by F. Louvel). The third volume offers French translations of *Barnabas* by Sr. Suzanne-Dominique (with an introduction by C. Mondésert and notes by F. Louvel) and *Diognetus* by H.-I. Marrou (with an introduction and notes by F. Louvel). Louvel has also supplied a 38-page glossary of early Christian terms. The second volume, which dealt with the letters of Ignatius, was published in 1975 as No. 162 of the *Foi Vivante* series.

M. ERBETTA, *Gli apocrifi del Nuovo Testamento. Vangeli I/1: Scritti affini ai vangeli canonici. Composizioni gnostiche. Materiale illustrativo* (Turin: Marietti, 1975, 20,000 L) viii and 661 pp., 41 figs. Bibliographies.

The fifty-page general introduction discusses the terms "canonical" and "apocryphal," the different kinds of NT Apocrypha and their origin, the formation and affirmation of the NT canon, and the influence and importance of the NT Apocrypha in the church. Then after a 28-page introduction to the apocryphal Gospels, the volume presents Italian translations (along with bibliographies, introductions, and notes) of the agrapha, papyrus fragments, Jewish-Christian Gospels, *Gospel of Peter*, and *Gospel of the Egyptians*. Finally, the gnostic Gospels are grouped with reference to the names attached to them (i.e. the name of an apostle, the Savior, an OT figure, a heresiarch, or the readers). The appendix includes annotated translations of *Odes of Solomon* and of patristic reports about gnosticism. The second part of this volume will contain material on Jesus' infancy, passion, and ascension. The second volume contains acts and legends, and the third volume is devoted to letters and apocalypses. They were described in *NTA* 14, p. 118.

G. FAU, *L'émancipation féminine dans la Rome antique*, *Confluent* 4 (Paris: Les Belles Lettres, 1978, paper 52 F) iv and 218 pp., 6 plates. Indexed.

This inquiry into the legal, social, and sexual emancipation of Roman women treats the period from the end of the republic to ca. A.D. 200. After remarks on the evolution of the status of Roman women, the author considers Clodia, Augustus' female entourage, the lovers mentioned by the Roman elegists, and Messalina. There are also chapters on women during Nero's reign and in the 2nd century. Fau concludes that Roman women acquired an independence very close to that of women in our own time.

J. A. FITZMYER, *A Wandering Aramean. Collected Aramaic Essays*, SBL Monograph Series 25 (Missoula: Scholars Press, 1979, \$15) xvii and 290 pp. Indexed. LCN: 77-21379. ISBN: 0-89130-150-X (cloth), 0-89130-152-6 (paper).

Twelve articles on various facets of Aramaic research: the study of the Aramaic background of the NT (1975), the languages of Palestine in the 1st century A.D. [§ 15-687], the phases of the Aramaic language, the contribution of Qumran Aramaic to the study of the NT [§ 19-781], the Semitic background of the NT *Kyrios*-title (1975 in German), the NT title "Son of Man" philologically considered, the 1st-century *Targum of Job* from Qumran Cave 11 [§ 19-1119], Aramaic epistolography [§ 19-311], the syntax of *kl/kl'* ("all") in Aramaic texts from Egypt and in Biblical Aramaic (1957), the Padua Aramaic papyrus letters (1962), the Aramaic letter of King Adon to the Egyptian pharaoh (1965), and a restudy of an Elephantine Aramaic marriage contract (1971). The previously published essays in the collection have been revised, some more extensively than others. An earlier collection of Fitzmyer's articles was published under the title *Essays on the Semitic Background of the New Testament* [NTA 16, p. 130; 20, p. 130].

A. FUCHS, *Konkordanz zum Protoevangelium des Jakobus*, Studien zum Neuen Testament und seiner Umwelt B/3, Die griechischen Apokryphen zum Neuen Testament 2 (Linz: SNTU, 1978, paper) 194 pp. Indexed.

Fuchs's concordance to *Gospel of Peter* was described in *NTA* 23, p. 365. Based on the critical edition of *Protevangelium of James* by E. de Strycker (1961), this volume presents the Greek words in alphabetical order and cites the individual occurrences in context according to the order of their appearance in the text. A list of instances of very common words (e.g. *autos*, *egō*, *kai*, *ho*) and two word-frequency lists are included. The volume was prepared in collaboration with C. Eckmair. It is available from Fuchs at SNTU, A-4020 Linz, Harrachstrasse 7, Austria.

A. FUCHS AND F. WEISSENGRUBER, *Konkordanz zum Thomasevangelium. Version A und B*, Studien zum Neuen Testament und seiner Umwelt B/4, Die griechischen Apokryphen zum Neuen Testament 3 (Linz: SNTU, 1978, paper) 247 pp. Indexed.

This volume contains concordances to two recensions of *Infancy Gospel of Thomas*. For the longer (and older) recension A the text edited by G. Bonaccorsi in 1948 is the basis, and for the shorter version B the edition of C. von Tischendorf (2nd ed., 1876) is the basis. The concordances follow the same pattern: an alphabetical list of Greek words and a presentation of each occurrence in context, a list of occurrences of very common words (e.g. *autos*, *egō*, *kai*, *ho*), and two word-frequency lists. The final forty-three pages contain Weissengruber's grammatical analysis of both recensions. The volume was prepared with the assistance of C. Eckmair. It can be obtained from Fuchs at SNTU, A-4020 Linz, Harrachstrasse 7, Austria.

M. H. GOSHEN-GOTTSTEIN, *Syriac Manuscripts in the Harvard College Library. A Catalogue*, Harvard Semitic Studies 23 (Missoula: Scholars Press, 1979, \$15) 149 pp., 6 plates. Indexed. LCN: 77-13132. ISBN: 0-89130-189-5.

The main part of this book is a catalogue of the 179 Syriac manuscripts in the Houghton Library at Harvard College. For each manuscript it supplies the inventory number, a summary of content, the date, kind of script, vocalization, extent, etc. Half of the manuscripts were copied in the late 18th or 19th centuries, but a few may go back to the 7th century; most of the older codices are manuscripts of either the Bible or the prayer book. Also included are a 25-page introduction by Goshen-Gottstein, a concordance of present shelfmarks and previous listings, and appendixes cataloguing seven Syriac manuscripts in the Andover-Harvard Library and forty-eight Syriac manuscripts kept at Union Theological Seminary in New York.

R. L. HOHLFELDER, *Kenchreai: Eastern Port of Corinth. Results of Investigations by The University of Chicago and Indiana University for The American School of Classical Studies at Athens. III. The Coins* (Leiden: Brill, 1978, 68 gld.) x and 110 pp., 6 plates, map. Indexed. ISBN: 90-04-05729-3.

This third volume of the final report on the Kenchreai excavations [*NTA* 21, p. 353; 23, p. 371] presents the 1,315 Greek, Roman, Byzantine, Frankish, and Venetian coins with a modicum of description, commentary, and illustration. The entries include information on the actual discovery of the individual coins (preliminary catalogue number, area field-book object number, area field-book page reference, date of discovery), and weights are provided for most coins. A five-page introduction reviews the historical significance of the coins found at Kenchreai [see § 20-964].

C. HOPKINS, *The Discovery of Dura-Europos*, ed. B. Goldman (New Haven, CT—London: Yale University Press, 1979, \$19.95) xxiv and 309 pp., 78 illustrations. Bibliography. Indexed. LCN: 78-31193. ISBN: 0-300-02288-3.

The chance discovery by British troops in 1920 of fragments of mural paintings at Dura Europos brought the site to the attention of French and American archaeologists, who subsequently conducted twelve campaigns there from 1920 to 1937. In this volume Hopkins, who directed four of the campaigns and was present at the major finds, gives an account of the successive seasons of excavation and provides chapters on the fall of Dura and its history from the 3rd century B.C. to the 3rd century A.D. Special attention is paid to the temples of Greek, Semitic, and Persian gods; Roman coins and artifacts; the

Christian chapel; and the Jewish synagogue covered with wall paintings of OT scenes. Photographs taken at the site help to capture the atmosphere and human side of the excavations. After the author's death in 1976, B. Goldman was given the responsibility of editing the manuscript and seeing it through the process of publication.

M. P. HORGAN, *Pesharim: Qumran Interpretations of Biblical Books*, Catholic Biblical Quarterly Monograph Series 8 (Washington, DC: Catholic Biblical Association, 1979, paper \$6) x and 308 pp. Bibliographies. Indexed. LCN: 78-12910. ISBN: 0-915170-07-8.

A slightly revised version of a doctoral dissertation directed by J. A. Fitzmyer and accepted by the theology department of Fordham University in New York in 1976, this volume first offers new English translations of and notes on fifteen Qumran pesharim: 1QpHab, 1QpMic, 1QpZeph, 1QpPs, 4QpIsaa-e, 4QpHos-a-b, 4QpNah, 4QpZeph, and 4QpPs-a-b. Bibliographic information is supplied at the beginning of each presentation. The second part, a synthetic description of the literary genre "pesher," contains observations on the word *pēšer*, the structure of the texts, the formulaic expressions used to introduce the lemmas and the interpretations, the modes of interpretation, the content of the pesharim, and other interpretative writings. An appendix discusses 3QpIsa, 4QpMic, 4QpUnid, and 4QpPs^b fragment 5. Also included are a 25-page glossary of Hebrew words and a 61-page booklet of the Hebrew texts. Horgan, managing editor of *NTA* from 1975 to 1977, views the pesharim as companions to the biblical text, unraveling section by section the mysteries believed to be contained in the biblical text.

U. KELLERMANN, *Auferstanden in den Himmel. 2 Makkabäer 7 und die Auferstehung der Märtyrer*, Stuttgarter Bibelstudien 95 (Stuttgart: Katholisches Bibelwerk, 1979, paper DM 26.80) 156 pp. Bibliography. Indexed. ISBN: 3-460-03951-5.

Prepared in connection with the author's *Habilitationsschrift* for the Evangelical theological faculty in Münster, this examination of 2 Macc 7:1-42 is especially concerned with the theme of postmortem resurrection in the account of the martyrdom of the seven brothers and their mother. After a pericope-by-pericope presentation of the Greek text with German translation and explanatory notes, there are chapters on the passage's literary form, tradition and redaction, and theology. The final chapter explores the influence of the motif of the heavenly resurrection of the martyrs in early Judaism and early Christianity. Kellermann describes 2 Macc 7:1-42 as a witness to the encounter between the Jewish-Hasidean theology of martyrdom and Hellenistic rhetoric.

H. G. KIPPENBERG AND G. A. WEWERS, *Textbuch zur neutestamentlichen Zeitgeschichte*, Grundrisse zum Neuen Testament, Das Neue Testament Deutsch—Ergänzungsreihe, 8 (Göttingen: Vandenhoeck & Ruprecht, 1979, paper DM 22) 244 pp. Bibliography. Indexed. ISBN: 3-525-51357-7.

This anthology presents German translations of 394 Jewish texts along with brief introductions. The first major section concerns the political and economic structure of Judea in the Hellenistic and Roman periods, and includes selections from the Apocrypha and Pseudepigrapha and from the Qumran scrolls. The second section is devoted to the Samaritans: the Gerizim cult, liturgies, eschatological concepts, gnosticism, and rabbinic traditions. The texts in Wewers's section on rabbinic Judaism deal with political and social structure, religious life, the life of the individual, and the rabbis and Christianity. Kippenberg is the author of *Garizim und Synagoge* (1971) and *Religion und Klassenbildung im antiken Judäa* (1978), and Wewers is the author of *Geheimnis und Geheimhaltung im rabbinischen Judentum* (1975).

L. LANDMAN (ED.), *Messianism in the Talmudic Era* (New York: Ktav, 1979, \$29.50) xxxv and 518 pp. Bibliography. LCN: 79-17379. ISBN: 0-87068-445-0.

This anthology of twenty-seven articles or excerpts from books is divided into five sections: the origin of Jewish messianic belief (H. Gressman, J. Klausner, N. Schmidt, G. Scholem, H. P. Smith, S. Zeitlin), natural and supernatural messianism (J. Drummond, I. Heinemann, A. J. B. Higgins, J. Klausner [three items]), the Jewish and Christian doctrine of the messiah (W. D. Davies, M. de Jonge, J. Klausner, H. Kosmala, N. Schmidt), the two messiahs (J. Heinemann, J. Liver), and messianic phenomena (M. Ber, J. Neusner, A. H. Silver, M. Waxman [three], S. Zeitlin [two]). One of the selections is in

German, and four are in Modern Hebrew. Landman's 25-page introduction situates the articles, by section, in the context of contemporary scholarship.

R. LE DÉAUT, *Targum du Pentateuque. Traduction des deux recensions palestiniennes complètes avec introduction, parallèles, notes et index. Tome II: Exode et Lévitique*, Sources Chrétiennes 256 (Paris: Cerf, 1979, paper 245 F) 540 pp. Bibliography. ISBN: 2-204-01378-1.

This new French translation of the Targums of Exodus and Leviticus follows the format established in the first volume of the project [NTA 23, p. 253]. It presents on facing pages the French versions of *Targum Neofiti* and *Targum ps.-Jonathan* along with information about other Targums, parallel passages in Jewish literature, and explanations of difficult passages. J. Robert has again collaborated with Le Déaut on this volume. The indexes will appear in the final volume of the project.

E. N. LUUTWAK, *The Grand Strategy of the Roman Empire. From the First Century A.D. to the Third* [1976] (Baltimore, MD—London: Johns Hopkins University Press, 1979, paper \$3.95) xii and 255 pp., 10 figs., 15 maps. Bibliography. Indexed. LCN: 76-17232. ISBN: 0-8018-2158-4.

This investigation of the strategic statecraft of the Roman empire considers three distinct systems of imperial security, taking into account diplomacy, military forces, road networks, and fortifications. The three major chapters treat client states and mobile armies from Augustus to Nero, "scientific" frontiers and preclusive defense from Vespasian to Marcus Aurelius, and the great crisis of the 3rd century and the new strategies. Each system is shown to reflect a concept of empire entailing a specific set of priorities: hegemonic expansion, territorial security, and sheer survival. The appendix discusses definitions of power and force and their implications. Luttwak is research professor at Georgetown University and senior fellow of the Georgetown Center for Strategic and International Studies.

F. MANNS, *Bibliographie du Judéo-Christianisme*, Studium Biblicum Franciscanum Analecta 13 (Jerusalem: Franciscan Printing Press, 1979, paper) 265 pp., 2 plates, 9 figs.. map. Indexed.

This select bibliography of 1,914 books and articles on Jewish Christianity is divided into six major parts: the literary sources (337 items), general works on Jewish Christianity (257), theology (379), exegesis (366), archaeology (298), and relations with the surrounding world (277). The entries are presented under subheadings and according to chronological order of publication. References to abstracts and book notices in *NTA* are supplied. The volume opens with a three-page preface by B. Bagatti and a seven-page introduction by Manns.

W. A. MEEKS (ED.), *Zur Soziologie des Urchristentums. Ausgewählte Beiträge zum frühchristlichen Gemeinschaftsleben in seiner gesellschaftlichen Umwelt*, Theologische Bücherei, Historische Theologie 62 (Munich: Kaiser, 1979, paper DM 45) 312 pp. Bibliography. ISBN: 3-459-01150-5.

Eleven studies on the social history of early Christianity originally published in English appear here in German: L. E. Keck on the ethos of the early Christians [§ 19-415], S. J. Case on the "new" NT study (1923), S. Dickey on some economic and social conditions of Asia Minor affecting the expansion of Christianity (1928), C. L. Lee on social unrest and primitive Christianity (1971), J. G. Gager on the end of time and the rise of community (1975), E. A. Judge on the early Christians as a scholastic community (1960-61), R. L. Wilken on collegia and philosophical schools and their relevance for early Christian theology (1971), A. J. Malherbe on social level and literary culture (1977), J. H. Schütz on charisma and social reality in primitive Christianity [§ 18-948], W. A. Meeks on the "man from heaven" in Johannine sectarianism [§ 16-906], and J. Z. Smith on birth upside down or right side up [§ 15-328]. The editor has supplied a six-page introduction.

J. NAVEH, *On Stone and Mosaic. The Aramaic and Hebrew Inscriptions from Ancient Synagogues* (Jerusalem: Israel Exploration Society—Carta, 1978) x and 156 pp. Illustrated. Bibliographies. Indexed.

Published in Modern Hebrew, this volume begins with a sixteen-page introduction to

ancient Jewish synagogues and the inscriptions found in them. Then it presents the Aramaic and Hebrew inscriptions according to the following pattern: background information, black-and-white photograph of the inscription, transcription of the text and Modern Hebrew translation, explanatory notes, and bibliography. Of the 111 inscriptions, 91 were found in Palestine, 17 at Dura Europos, 2 in Yemen, and 1 in Spain. The book is available from Sifriat Maariv, 2 Karlbach St., Tel Aviv, Israel.

J. NEUSNER, *Learn Mishnah* (New York: Behrman House, 1978, paper \$4.95) viii and 136 pp. Illustrated. LCN: 78-5482. ISBN: 0-87441-310-9.

This nonspecialist introduction to the Mishnah first discusses the nature of the book with reference to 'Abot 1:1, and then provides samples of its teachings on "the common and the ordinary" as seen in *B. Qam.* 3:1-4; 6:1-3 and *B. Mes.* 1:3-4; 2:1-2. The third part explains the teachings on "the holy and the extraordinary" in *Ned.* 9:1-2; *Roš. Haš.* 1:1; *Yoma* 8:9; and *Ber.* 6:1-2; 9:2-3. The fourth part, which concerns "making Mishnah," focuses on 'Abot 2:8-9; 4:1. The treatments of the passages include the Hebrew text, a vocabulary list, a structured text and translation, an explication, and questions for reflection.

W. RORDORF AND A. TUILIER (EDS.), *La Doctrine des douze apôtres (Didachè). Introduction, texte, traduction, notes, appendice et index*, Sources Chrétienennes 248 (Paris: Cerf, 1978, paper 169 F) 228 pp. Bibliography. Indexed. ISBN: 2-204-01278-5.

In this edition of *Didache*, Rordorf has primary responsibility for the chapter on the literary character of the document, the critical analysis of its contents, the bibliography, and the notes to the text. Tuilier has furnished the brief introduction, the discussion of the textual tradition, the Greek text and critical apparatus, the French translation, the appendix on *Doctrina apostolorum*, and the indexes. The following outline is proposed: the two ways (1:1-6:3), liturgical questions (7:1-10:7), disciplinary questions (11:1-15:4), and eschatological expectation (16:1-8). Rordorf is professor on the faculty of theology at the University of Neuchâtel, and Tuilier is head curator at the library of the Sorbonne.

O. RÖSSLER (ED.), *Hebraica*, Marburger Studien zur Afrika- und Asienkunde, Serie B: Asien 4 (Berlin: Dietrich Reimer, 1977, paper DM 28) 140 pp.

The four articles in this volume deal with topics involving the Hebrew Bible: D. Daube on the rabbinic treatment of the expression "and he said, saying," A. Ehrhardt on the penitential psalm in 1QH 7:26-33 and related material, O. Rössler on the tense-system in biblical Hebrew, and W. Wodke on *oikos* in the Septuagint. Ehrhardt's essay first appeared in English in *Studia Evangelica* (1959).

S. SANDMEL, *Philo of Alexandria. An Introduction* (New York—Oxford: Oxford University Press, 1979, cloth \$12.95, paper \$4.50) xii and 204 pp. Bibliography. Indexed. LCN: 78-10630. ISBN: 0-19-502514-8 (cloth), 0-19-502515-6 (paper).

Sandmel, late Helen A. Regenstein professor of religion at the University of Chicago Divinity School, relates what can be known about Philo and gives a survey of his writings and an exposition of his religious ideas. The first part of the book discusses the content of the Philonic corpus and topics such as allegory, religion, God and humanity, political theory, ethics, and Philo's achievement and character. The second part investigates Philo in relation to Palestinian Judaism, gnosticism, and Christianity, and assesses E. R. Goodenough's views on Philo. There is an appendix on tools and current research.

P. SAVINEL AND P. VIDAL-NAQUET, *La guerre des Juifs traduit du grec, précédé par Du bon usage de la trahison*, Collection "Arguments" (Paris: Editions de Minuit, 1977, paper) 602 pp., fig., 2 maps. Indexed. ISBN: 2-7073-0135-3.

The bulk of this volume is devoted to Savinel's new French translation of Josephus' *Jewish War*. Explanatory notes are provided at the foot of the pages, and the twenty-page table of contents doubles as a detailed outline of *Jewish War*. The translation is preceded by a 107-page introduction by Vidal-Naquet, in which Josephus' life and ideological setting as well as the events described in his writings are discussed. The introduction bears the title "Flavius Josèphe ou Du bon usage de la trahison."

G. SCARPAT, *Il pensiero religioso di Seneca e l'ambiente ebraico e cristiano*, Antichità classica e cristiana 14 (Brescia: Paideia, 1977, paper 5,000 L) 153 pp. Bibliography. Indexed.

The first chapter of this study treats Seneca's religious thought under four headings: theology and religion, characteristics of Roman religion, one God and the Logos, and prayer and fate. Then a chapter on Seneca and the Hebrews discusses the Jews of Alexandria and their relations with Rome, Tarsus, the Jews of Rome and the *theosebeis*, and Seneca's views on Jewish religion and worship. The third chapter, which concerns Seneca and the Christians, considers his "correspondence" with Paul, his brother Gallio, Paul at Rome, Pomponia Grecina, and the burning of Rome in A.D. 64. Scarpat is the author of *La Lettera 65 di Seneca* (2nd ed., 1970) and *Lettere a Lucilio* (1975).

P. SCHÄFER, *Studien zur Geschichte und Theologie des rabbinischen Judentums*, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 15 (Leiden: Brill, 1978, 96 gld.) x and 305 pp. Indexed. ISBN: 90-04-05838-9.

The nine articles in this collection concern the understanding of history in rabbinic Judaism [§ 20-990], the so-called synod of Yavneh and the division between Jews and Christians in the 1st and 2nd centuries (1975), Rabbi Aqiba and Bar Kokhba, the Temple and creation [§ 19-815], the tradition about Enosh (see Gen 4:26) and idol worship, the "dogma" of the oral Torah in rabbinic Judaism, the Torah of the messianic era [§ 19-816], the messianic hopes of rabbinic Judaism and the relation between imminent expectation and religious pragmatism (1976), and the doctrine of the two worlds in *4 Ezra* and tannaitic literature. A 22-page introduction situates the essays in the context of contemporary scholarship.

E. SCHÜRER, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.-A.D. 135)*, rev. and ed. G. Vermes, F. Millar, and M. Black, vol. 2 (Edinburgh: Clark, 1979, £15.95) xvi and 606 pp. Bibliographies. ISBN: 0-567-02243-9.

The editors' contributions in updating and revising this classic compendium of Jewish history between 175 B.C. and A.D. 135 have been even more extensive than they were for the first volume of the project [NTA 18, p. 260]. The discussions of languages, Hellenistic cities, priesthood and worship, the synagogue, messianism, and the Essenes incorporate substantial amounts of material yielded by archaeological and manuscript discoveries during the last seven decades. The bibliographies cover important publications up to the summer of 1977. Moreover, the editors have tried to clear away the dogmatic prejudices of 19th-century theology from the notorious chapter on life under the Law and the section on the Pharisees. An index to the whole work will appear in the third volume.

G. STEMBERGER, *Das klassische Judentum. Kultur und Geschichte der rabbinischen Zeit (70 n. Chr. bis 1040 n. Chr.)*, Beck'sche Elementarbücher (Munich: Beck, 1979, paper DM 24) 271 pp., 2 maps. Bibliography. Indexed. ISBN: 3-406-04112-4.

Stemberger, professor of Jewish studies at the University of Vienna and the author of *Geschichte der jüdischen Literatur* (1977), defines as "classic" the form of rabbinic Judaism dominant from the destruction of the Temple in A.D. 70 to the end of the great academies around 1040. After a historical overview of Palestinian and Babylonian Judaism, he discusses the organizational structures (self-determination, the rabbi, the synagogue, education) and the religious world of the rabbis (revelation from Sinai, rabbinic hermeneutics, halakah, haggadah, mysticism). The concluding section explores Judaism's relations with Hellenism, Persian culture, Christianity, gnosis, and Islam, as well as early Jewish art.

M. E. STONE (ED.), *The Armenian Version of IV Ezra*, University of Pennsylvania Armenian Texts and Studies 1 (Missoula: Scholars Press, 1979, \$15) xv and 315 pp. Bibliography. LCN: 78-17084. ISBN: 0-89130-287-5 (cloth), 0-89130-255-7 (paper).

After a brief introduction to the Armenian manuscripts of *4 Ezra* and a discussion of *4 Ezra* in Armenian literature, this volume presents on facing pages an eclectic Armenian text (with a limited apparatus) and an English translation. The edition provides all the evidence from MSS H and W and a selection of the evidence from the *psi*-group. The second part of the book is a diplomatic edition of the *psi*-group in which the remainder of

the evidence from the manuscripts of that group is given. Thus Stone makes available all the evidence from the known manuscripts of the Armenian version of *4 Ezra*. In his preface he describes the Armenian version as a generally faithful translation of a Greek version made in the 5th century A.D. or earlier. Stone's *Concordance and Texts of the Armenian Version of IV Ezra* (1971) was described in *NTA* 18, p. 261.

B. E. THIERING, *Redating the Teacher of Righteousness*, Australian and New Zealand Studies in Theology and Religion 1 (Sydney: Theological Explorations, 1979, paper \$8.20 Aust.) iii and 234 pp., 2 figs. Indexed. ISBN: 0-85821-3052.

The first part of this reconsideration of the history of the Qumran community discusses the identity of the Wicked Priest [see § 23-299] and the Young Lion, the paleographic dating of three key documents (1QS, 4QpIsa^c, 4QDa), and the historical background of the Teacher of Righteousness in the Roman period (i.e. after 63 B.C.). The second part, which concerns the Teacher's doctrine and its place in the community's history, contains chapters on the heavenly temple, the priestly messiah, and the stages of initiation. The third part offers a full-scale reconstruction of Qumran history, noting the correspondences of this history to events during the Roman occupation of Palestine. Thiering, who lectures in the School of Divinity at the University of Sydney, argues that the Qumran community was formed ca. A.D. 6, and that the Teacher of Righteousness appeared twenty years later and may well have been John the Baptist.

ADDITIONAL BOOKS RECEIVED

J. BAILLIE, *A Diary of Private Prayer* [1949] (New York: Charles Scribner's Sons, 1979, paper \$2.25) 135 pp. ISBN: 0-684-16323-3.

R. S. CANDLISH, *Studies in Genesis* [1868], Kregel Bible Study Classics (Grand Rapids: Kregel, 1979, \$14.95) x and 844 pp. LCN: 79-14084. ISBN: 0-8254-2315-5.

The Death Penalty and Torture, ed. F. Böckle and J. Pohier, Concilium 120, A Crossroad Book (New York: Seabury, 1979, paper \$4.95) viii and 128 pp. LCN: 79-83936. ISBN: 0-8164-2200-1.

Discernment of the Spirit and of Spirits, ed. C. Floristán and C. Duquoc, Concilium 119, A Crossroad Book (New York: Seabury, 1979, paper \$4.95) ix and 126 pp. LCN: 79-83935. ISBN: 0-8164-2199-4.

An Ecumenical Confession of Faith?, ed. H. Küng and J. Moltmann, Concilium 118, A Crossroad Book (New York: Seabury, 1979, paper \$4.95) xi and 121 pp. LCN: 79-83934. ISBN: 0-8164-2198-6.

The Finances of the Church, ed. W. Bassett and P. Huizing, Concilium 117, A Crossroad Book (New York: Seabury, 1979, paper \$4.95) x and 146 pp. Bibliography. LCN: 79-83933. ISBN: 0-8164-2197-8.

C. FOLCH GOMES, *A doutrina da Trindade eterna. O significado da expressão "três pessoas"* (Rio de Janeiro: Edições "Lumen Christi," 1979, paper) 408 pp. Bibliography. Indexed.

R. HOLLOWAY, *A New Heaven* (Grand Rapids: Eerdmans, 1978, paper \$2.95; Oxford: Mowbray) 125 pp. ISBN: 0-8028-1811-0.

E. JÜNGEL, *Paolo e Gesù. Alle origini della cristologia*, trans. R. Bazzano, Biblioteca teologica 13 (Brescia: Paideia, 1978, paper 12,000 L) 381 pp. Bibliography. Indexed.

G. A. KELLY (ED.), *Human Sexuality in Our Time. What the Church Teaches* (Boston: Daughters of St. Paul, 1979, cloth \$4, paper \$3) 212 pp. Indexed. LCN: 79-15114.

K. KŁOSAK, *Z zagadnień filozoficznego poznania Boga* (Cracow: Polskie Towarzystwo Teologiczne, 1979, paper zł 200) 504 pp. Bibliographies.

F. R. McCURLEY, *Genesis, Exodus, Leviticus, Numbers*, Proclamation Commentaries: The Old Testament Witnesses for Preaching (Philadelphia: Fortress, 1979, paper \$3.95) 128 pp. Bibliography. Indexed. LCN: 78-14670. ISBN: 0-8006-0593-4.

E. OTTO, *Jakob in Sichem. Überlieferungsgeschichtliche, archäologische und territorialgeschichtliche Studien zur Entstehungsgeschichte Israels*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 110 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1979, paper DM 69) 319 pp., 23 figs. Bibliography. Indexed. ISBN: 3-17-005272-1.

H. SCHÜRMANN, *Lo Spirito vivifica. Per la meditazione e la preghiera*, trans. G. Casanova, Biblioteca minima di cultura religiosa 29 (Brescia: Paideia, 1978, paper 2,500 L) 113 pp.

C. G. SINGER, *From Rationalism to Irrationality. The Decline of the Western Mind from the Renaissance to the Present* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1979, paper \$14.50) xi and 479 pp. Bibliography. Indexed. ISBN: 0-87552-428-1.

G. H. SMITH, *Atheism: The Case Against God*, The Skeptic's Bookshelf (Buffalo, NY: Prometheus Books, 1979, paper \$6.95) xii and 355 pp. Bibliography. Indexed. LCN: 79-2726. ISBN: 0-87975-124-X.

R. SOBAŃSKI (ED.), *Polska bibliografia nauk kościelnych za lata 1972-1973* (Warsaw: Akademia Teologii Katolickiej, 1979, paper) 516 pp. Indexed.

Studia Biblica et Theologica. Essays by the Students of Fuller Theological Seminary and other Theological Institutions, vol. 9, no. 1 (April, 1979).

H. TELLENBACH (ED.), *Vaterbilder in Kulturen Asiens, Afrikas und Ozeaniens. Religionswissenschaft - Ethnologie* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1979, paper DM 29.80) 180 pp. Bibliographies. ISBN: 3-17-005053-2.

Trinity Journal. A Journal of Student Scholarship, vol. 7, no. 2 (Fall, 1978).

C. WESTERMANN, *Isaia* (capp. 40-66), trans. E. Gatti, Antico Testamento 19 (Brescia: Paideia, 1978, paper 15,000 L) 519 pp. Bibliographies.

H. A. WOLFSON, *La filosofia dei Padri della Chiesa. Volume I: Spirito, Trinità, Incarnazione*, trans. L. C. Ginelli, Biblioteca di Studi Classici 8 (Brescia: Paideia, 1978, 20,000 L) 564 pp. Indexed.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which they occur are spelled out in the headings.

African Ecclesiastical Review (Eldoret, Kenya)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (New York)
Ampleforth Review (York, UK)
Analecta Cracoviensia (Cracow)
Andover Newton Quarterly (Newton Centre, MA)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Jerusalem)
Antonianum (Rome)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
'Atiqot (Jerusalem)
Augustinianum (Rome)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Bibbia e Oriente (Genoa)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhāṣyam (Kottayam, Kerala, India)
Bible Today (Collegeville, MN)
Bible Translator (Brussels)
Biblia Revuo (Ravenna)
Biblia y Fe (Madrid)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Archeologist (Cambridge, MA)
Biblical Research (Chicago)
Biblical Theology Bulletin (Albany, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Cambridge, MA)
Bulletin of the International Organization for Septuagint and Cognate Studies (Athens, GA)
Bulletin of the John Rylands University Library of Manchester (Manchester)
Burgense (Burgos)
Cahiers de Josuéphologie (Montreal)
Cahiers du Cercle Ernest-Renan (Paris)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christianity Today (Carol Stream, IL)
Christian News from Israel (Jerusalem)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Clergy Review (London)
Collationes (Bruges)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Crux (Vancouver, BC) Currents in Theology and Mission (St. Louis, MO)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath)
Duke Divinity School Review (Durham, NC)
Ecumenical Review (Geneva)
Ecumenist (New York)
Église et Théologie (Ottawa)
Encounter (Indianapolis, IN)
Ephemerides Carmelitiae (Rome)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Etudes Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Quarterly (Buxton, Derbyshire)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey)
Foi et Vie (Paris)

Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerde Theologisch Tijdschrift (Amsterdam)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Herder Korrespondenz (Freiburg)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Immanuel (Jerusalem)
Indian Journal of Theology (Calcutta)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
International Catholic Review/Communio (Spokane, WA)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Philadelphia)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal of Biblical Literature (Missoula, MT)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester)
Journal of the American Academy of Religion (Missoula, MT)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Christian Brethren Research Fellowship (London)
Journal of the Evangelical Theological Society (Wheaton IL)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyons)
Lutheran Theological Journal (North Adelaide, S. Australia)
Lutherische Monatshefte (Hamburg)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Tampa, FL)
Marianum (Rome)
Mayeutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Msida, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, Herefordshire)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Nederlands Theologisch Tijdschrift (The Hague)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge)
Norsk Teologisk Tidsskrift (Oslo)
North East Asia Journal of Theology (Tokyo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (London)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Palestine Exploration Quarterly (London)
Palestra del Clero (Rovigo)
Perkins Journal (Dallas, TX)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Princeton Seminary Bulletin (Princeton, NJ)
Qadmoniot (Jerusalem)
Radical Religion (Berkeley, CA)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)

Religion (Lancaster, UK)
Religion in Life (Nashville, TN)
Religious Studies (London)
Religious Studies Review (Waterloo, Ont.)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revue Bénédicte (Maredsous)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Ricerche Bibliche e Religiose (Milan)
Rivista Biblica (Brescia)
Rivista di Archeologia Cristiana (Rome)
Rivista di Srotia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Gand)
Scripture Bulletin (Twickenham, Middlesex)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Missoula, MT)
Semitica (Paris)
Soundings (Nashville, TN)
South East Asia Journal of Theology (Manila)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (Rotterdam)
Studia Papyrologica (Rome/Barcelona)
Studia Patavina (Padua)
Studia Philonica (Chicago)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studies in Religion/ Sciences Religieuses (Waterloo, Ont.)
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